

THE CRITICAL REVIEW.

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ARTICLE I.

An Essay on Genius. By Alexander Gerard, D.D. Professor of Divinity in King's College, Aberdeen. 8vo. 5s. sewed. Cadell.

THE subjects most difficult of investigation are undoubtedly the phenomena of the human mind; those intricate evolutions of thought that are performed beyond the limits of corporeal perception, and which the understanding can contemplate only in transient and interrupted opportunities. Speculations of this kind must be in their nature peculiarly abstruse; as in conducting them, either the soul is at the same time the object and author of its own enquiries, or pursues them by observations made with the minutest attention on the internal emotions of others. On these accounts the subject of the present essay has hitherto been but slightly and casually mentioned by such writers as have treated of the science of human nature, and it has been left to the ingenious author of a former production* to trace this inspiring principle of the soul through its most secret mazes, by the force of discernment and reflection. Dr. Gerard has reduced the various and eccentric operations of genius to a regular system, and investigated the œconomy of the *natale comes* with a degree of precision almost equal to what can be displayed in subjects the most obvious to enquiry.

This volume is divided into three parts, in the first of which the author treats of the nature of genius, founding his earliest

* *An Essay on Taste.*

researches in ascertaining its province and criterion. The exertions of genius, he observes, can never be complete or regular, when any of the intellectual powers is remarkably defective. It is influenced by them all; but constitutes, nevertheless, *one* of the intellectual powers, and is distinguishable from the rest. He remarks, that this talent is frequently confounded with mere capacity, from which, however, it is totally different.

Genius, says he, is properly the faculty of *invention*; by means of which a man is qualified for making new discoveries in science, or for producing original works of art. We may ascribe taste, judgment, or knowledge, to a man who is incapable of invention; but we cannot reckon him a man of genius. In order to determine, how far he merits this character, we must enquire, whether he has discovered any new principle in science, or invented any new art, or carried those arts which are already practised, to a higher degree of perfection, than former masters? Or, whether, at least, he has, in matters of science, improved on the discoveries of his predecessors, and reduced principles formerly known, to a greater degree of simplicity and consistence, or traced them through a train of consequences hitherto unknown? Or, in the arts, designed some new work, different from those of his predecessors, though not perhaps excelling them? Whatever falls short of this, is servile imitation, or a dull effort of plodding industry, which, as not implying invention, can be deemed no proof of genius, whatever capacity, skill, or diligence it may evidence. But if a man shows invention, no intellectual defects which his performance may betray, can forfeit his claim to genius. His invention may be irregular, wild, undisciplined; but still it is regarded as an infallible mark of real natural genius: and the *degree* of this faculty, that we ascribe to him, is always in proportion to our estimate of the novelty, the difficulty, or the dignity of his inventions.

To confirm the justness of the idea affixed to genius in this passage, Dr. Gerard mentions the examples of several of the ancient poets, who are universally acknowledged to have possessed this quality in an eminent degree, on account of their extraordinary invention. In all the arts and sciences likewise, he further observes, invention is the peculiar province of genius, and the only certain test of its existence: in support of which remark, he also produces the names of celebrated persons.

Our author next enquires what faculty of the mind it is, that qualifies a man for invention, which is admitted to be the criterion of genius; and this he justly determines to be the imagination, from a review of its province, and those of the other mental powers. Mere imagination, however, he observes, cannot constitute genius, since without the assistance of any other faculty, it would run into extravagancies unworthy of the name of invention.

A man,

A man, proceeds he, who throws out indigested notions, contradictory positions, trite and vulgar sentiments, or foolish whimsies, is not said to have invented them, but is rather blamed for not having avoided them. As fancy has an indirect dependence both on sense and memory, from which it receives the first elements of all its conceptions, so when it exerts itself in the way of genius, it has an immediate connexion with judgment, which must constantly attend it, and correct and regulate its suggestions. This connexion is so intimate, that a man can scarce be said to have invented till he has exercised his judgment. But still it is true that imagination invents, and judgment only scrutinizes and determines concerning what it has invented. It is imagination that produces genius; the other intellectual faculties lend their assistance to rear the offspring of imagination to maturity. It is also true, that in matters of speculation, imagination resigns its discoveries into the hands of reason, sooner than in the arts, and leaves it more to finish. Yet it always supplies the subject on which reason is to work. Without judgment, imagination would be extravagant; but without imagination, judgment could do nothing. A bright and vigorous imagination joined with a very moderate judgment, will produce genius, incorrect, it may be, but fertile and extensive: but the nicest judgment unattended with a good imagination, cannot bestow a single spark of genius. It will form good sense; it will enable a man to perceive every defect and error in the discoveries of others; but it cannot qualify him for supplying these defects, or for being himself the author of any new invention. A man of mere judgment, is essentially different from a man of genius. The former can employ his reason only on subjects that are provided by others; but the latter can provide subjects for himself. This ability is owing solely to his possessing a comprehensive imagination, which the former wants.

The learned author afterwards elucidates in what manner genius arises from the imagination. The latter faculty, he observes, can connect ideas by relations which did not accompany their original perception in the mind, and often unites ideas whose archetypes were totally remote from each other. He remarks, that in this operation, however, the fancy is not capricious or irregular, but for the most part acts in conformity to general and established laws. That there are certain qualities by which ideas originally unconnected introduce each other to the mind; and from this associating power of the imagination it will be found, that genius entirely derives its origin. Association, he remarks, being a work of the fancy, common to all men, it displays itself in every individual in many instances. But these transient flashes of imagination imply not real genius, which, as he observes, is something more permanent and uniform, and requires an uncommon vigour of the associating power. He lays it down as a principle, that the imagination necessary for producing genius, must be comprehensive, regular, and active, and this position he illustrates by a variety of just observations on each of those

qualities. We doubt not that our readers will be gratified by presenting them with part of what the author advances on this curious subject.

There is in the human mind a strong propensity to make excursions; which may naturally be expected to exert itself most in those who have the greatest quickness and compass of imagination. If it be indulged without reserve, it will produce incoherent medleys, fantastical rhapsodies, or unmeaning reveries. Often, however, the bye roads of association, as we may term them, lead to rich and unexpected regions, give occasion to noble sallies of imagination, and proclaim an uncommon force of genius able to penetrate through unfrequented ways to lofty or beautiful conceptions. This is the character of Pindar's genius, the boldness of which more than compensates for its irregularity. The truest genius is in hazard of sometimes running into superfluities, and will find occasion to prune the luxuriance, and rectify the disorder of its first conceptions. But this faculty can never be reckoned perfect, till it has acquired a capacity of avoiding them in most cases. It must supply a large stock, and at the same time manage it with economy. While it produces all that is necessary, it must evite all that is superfluous.

Thus to render genius complete, fertility and regularity of imagination must be united. Their union forms that boundless penetration which characterises true genius. By their union they will be both improved: the one will give us an ample choice; the other will prevent our choice from being perplexed with needless multiplicity. An extensive imagination, impressed with a strong association of the design, and regulated by it, will draw out from the whole compass of nature, the suitable ideas, without attending to any other. In studying the works of a great genius, we can scarce avoid supposing, that all possible conceptions have been explicitly exposed to his view, and subjected to his choice. The apposite materials are collected in as great abundance, and presented with as great propriety, as if this had been the case: and yet, perhaps, no other ideas have occurred to him, but those which he has used. They, and they alone, have been presented with entire propriety, by the regularity of a comprehensive imagination retaining sight of the design through all the steps of its progress.

— Whenever a fine imagination possesses healthful vigour, it will be continually starting hints, and pouring in conceptions upon the mind. As soon as any of them appears, fancy, with the utmost alertness, places them in every light, and enables us to pursue them through all their consequences, that we may be able to determine, whether they will promote the design which we have in eye. This activity of imagination, by which it darts with the quickness of lightning, through all possible views of the ideas which are presented, arises from the same perfection of the associating principles, which produces the other qualities of genius. These principles are so vigorous, that they will not allow the mind to be unemployed for a moment, and at the same time constantly suggest the design of the work, as the point to which all this employment tends. A false agility of imagination produces mere useless musing, or endless reveries, and hurries a man over large fields, without any settled aim: but true genius pursues a fixt direction, and employs its activity in continually starting such conceptions as not only arise from the present idea, but also terminate in the general sub-

sub-

subject: and though a thousand arrangements of the conceptions which it starts, should fail of answering the intention, it is indefatigable in trying new arrangements, till it can happily accomplish one that answers it. Whenever an image or a sentiment occurs to the poet or the orator, imagination sets it in every possible light, enables him to conceive its genuine effect, and thus puts it in his power to judge, whether it ought to be rejected or retained. A philosopher no sooner thinks of an experiment or an argument, than imagination, by representing it in every attitude, enables him to determine, what will be its force, and whether it will be to his purpose. In this manner the restless activity of imagination quickly constructs a sort of model by which we may form some idea of the work, before we proceed to execute it.

This activity of imagination is of great importance to genius. Genius may indeed, in some degree, exist without it; imagination may be comprehensive when it is exerted, and correct, and yet not active. But without activity, genius will never exert itself, except when excited and pushed forward by some external cause; activity of fancy is like an internal stimulus, which will not allow genius to lie idle or dormant, but makes it operate spontaneously and with constancy. Without it, invention would at best be very slow. Even after materials were suggested, their propriety could not be judged of, till actual trial were made of their positions and effects, at a great expence of time and labour: and as such trial would be extremely tedious and difficult, we would either take up with the first view or position that occurred, or relinquish all attempts, discouraged by the prospect of that fatigue which must attend the improvement of our plan. But when fancy is expeditious in exhibiting every possible arrangement of our conceptions, it quickly puts it in our power to perceive all their consequences and relations to our subject, and enables us easily to make a choice, and soon to finish our invention.

Having shewn how the imagination produces genius, so far as regards the collection, and even the choice of fit materials for any proposed discovery, the author proceeds to evince that the disposition of materials is necessarily implied in the idea of invention. Without this point being established, the power of the imagination in producing genius, would be greatly defective, and the interposition of some other faculty of the mind become requisite for the purpose; but the doctor maintains, by the clearest reasoning on the mental oeconomy, that the imagination contributes very much to the disposition of every work of genius.

The subsequent section treats of the influence of judgment upon genius.

Though genius, says he, be properly a comprehensive, regular, and active imagination, yet it can never attain perfection, or exert itself successfully on any subject, except it be united with a sound and piercing judgment. The vigour of imagination carries it forward to invention; but understanding must always conduct it and regulate its motions. A horse of high mettle ranging at liberty, will run with great swiftness and spirit, but in an irregular track and without any fixt direction: a skilful rider makes him move

straight in the road, with equal spirit and swiftness. In like manner, a fine imagination left to itself, will break out into bold fancies and wild extravagance, and overleap the bounds of truth or probability: but when it is put under the management of sound judgment, it leads to solid and useful invention, without having its natural sprightliness in the least impaired.

It is the union of an extensive imagination with an accurate judgment, that has accomplished the great geniuses of all ages. In matters of science, the necessity of judgment is obvious: all the collections and arrangements of ideas which imagination makes, are immediately subjected to reason, that it may infer truth. If we be not careful to distinguish those operations of the mind which are performed in conjunction, we shall be apt to refer philosophical genius wholly to reason, overlooking the influence of imagination. The assistance of reason is as truly necessary in the fine arts as in science, though in these it has not the appearance of being so constantly applied. It is very remarkable that all the fine arts have been cultivated, and even brought to perfection, before the rules of art were investigated or formed into a system: there is not a single instance of any art that has begun to be practised in consequence of rules being prescribed for it.

Many just observations are produced to prove, that in the exertion of genius the imagination is not only greatly influenced by the judgment, but is also supplied with new materials by this faculty. The reality of the principle here advanced is so strongly supported by the remarks in the following passage, as to be placed beyond the possibility of doubt.

Judgment cannot by its own power suggest a train of ideas, but its determinations often put fancy into a new track, and enable it to extend its views. Imagination can introduce ideas only by means of their connexion with some present perception from which it sets out in search of them: and this perception is in many cases no other than a decision of judgment. Every review that judgment takes of the productions of genius, discovers some relation of the parts. This relation is a new perception which may transport fancy to others that are connected with it, and thus conduct it into regions which it did not formerly think of exploring, and from which it may bring home many conceptions fit for perfecting its work. A few experiments will enable a philosopher to exercise his judgment so far as to guess at the conclusions to which they lead, or to determine the different ways in which the phenomena that they exhibit, may be accounted for. And this exertion of reason will lead him to imagine the farther experiments that are necessary for bringing the question to a decision, experiments of which he never would have thought if this judgment had not intervened. It is only a judgment that can be the occasion of suggesting what is called an *experimentum crucis*, in philosophical enquiries. Had not judgment been properly exercised, M. Azout could never have contrived an experiment of this kind, for determining the cause of the ascent of fluids in exhausted tubes, nor sir Isaac Newton for evincing indisputably that the inequality of refraction in the prismatic image, arises from an original difference in the rays of which the light of the sun is composed. When a poet has, by the exercise of judgment, determined

terminated the general nature and qualities of the incidents which will be proper for promoting the end of his poem, this determination will assist him in finding out such incidents. Homer having discovered by judgment, that the design of an epic poem would be best accomplished by a series of incidents rising naturally from one another, and by means of their mutual dependence constituting one action, doubtless found many incidents suggested to him by this view of the economy of the whole, which might have otherwise escaped his notice. Spencer having neglected to form such a previous judgment of the nature of his work, needed all the force of his amazing fancy, along with the numerous fictions of romance, to furnish him with such a variety of unconnected adventures as might continually engage the soul and fill it with surprise by their extravagance and boldness. All the assistances in invention, which orators have contrived, by means of topics and common places, are founded on this principle; That judgment, by surveying the work, directs imagination to many quarters where it may find conceptions adapted to its purpose: and Quintilian justly observes, that these artificial helps are no farther useful than as they enable imagination to take the hint from the decision of judgment, and by its own force run directly forward to those topics which suit the present case. Judgment will likewise give a new impulse to fancy, and prompt us in invention, by perceiving an error, either in the matter or in the disposition. The very same view of these which serves to detect the fault, will often suggest the means by which, not only it may be rectified, but new truth or beauty also may be produced. It is in this way that an examination of the imperfect or faulty productions of others, often enables a man of genius to make advances in art or science, and leads him on to new discoveries. In such ways as these, judgment assists the imagination, by putting it to the track of invention, as well as by controlling and regulating its operations.

After ascertaining that genius is the immediate offspring of the imagination, and shewing that it is accompanied by judgment in all its exertions, the author considers its dependence on the other intellectual powers, namely, those of sense and memory. That its relation to these is more distant, and its dependence on them more indirect, he evinces by a variety of observations, drawn from attentive reflection and enquiry.

The brightest imagination, he admits, can suggest no idea which is not originally derived from sense and memory. In many cases, even in such as very much display its power, it does no more but call in seasonably the very conceptions which sense has conveyed, and which memory retains. A philosopher is often led to an important conclusion, by recollecting in its proper place a phenomenon which he remembers to have very commonly observed. A great part of poetry consists in descriptions properly introduced, of those external objects which the poet has actually observed, or in the expression on suitable occasions, of the sentiments and passions which he has himself been conscious of, or which he has discovered in other men on similar occasions. It is no reproach to genius to receive its materials thus wholly prepared, from sense and memory. Its force appears sufficiently in its laying hold on them at the proper time, and arranging them in regular order. Homer's comparisons have ever been and will always be admired

as indications of surprising genius: the immense variety of them, the facility with which they appear to occur, the perfect correspondence of the images with the subject for the illustration of which they are produced, and the majestic simplicity with which they are expressed, leave no room to doubt of the poet's genius. But the images themselves are generally drawn from such objects as he well remembered to have seen. The fragments of true history which the same poet has related, are to be referred wholly to memory; imagination was employed only in the introduction and application of them. In this manner, as a master-builder has his materials prepared by inferior workmen, or as a history painter is provided with his colours by the labour of others, so the faculty of invention often receives the entire ideas which it exhibits, from the inferior faculties, and employs itself only in applying and arranging them. Hence it proceeds that poets of original genius always express the manners of their own age, and the natural appearances which have occurred to themselves. It was Homer's extensive observation of men and things that supplied him with so immense a field of thought. The customs of the age directed Spenser, at least in part, to form his plan on allegorical adventures of chivalry, and induced Tasso to found his poem on a holy war. Ossian's imagery is so different from what would be suggested by the present state of things, that a modern writer could scarce bring himself to run into it, much less to preserve it uniformly, by the utmost efforts of study, or even by designed imitation; but it is perfectly agreeable to all that we can conceive of the face of nature and the state of society in the times when that author is supposed to have lived.

In the second part of the work, the learned professor investigates the general sources of the varieties of genius, beginning with such as immediately proceed from the imagination, and treating particularly of the qualities of ideas which produce association. While in examining these subjects he has admitted the general principles of some preceding enquirers into human nature, he has also with an address expressive of the closest attention, rendered them explanatory of the theory under his consideration. To ascertain the laws of association, which govern the exertion of genius, he enquires, first, what are the qualities or relations of ideas themselves, which fit them for being associated; and afterwards, whether there be any principles in the human constitution, that affect the association of ideas, so as to make some unite more readily than others which yet are equally possessed of the associating qualities or relations.

Among the qualities or relations of ideas, which fit them for being associated, he observes that there is an obvious distinction, divisible into simple and compounded; and he reduces the former of these principles to three kinds, viz. resemblance, contrariety, and vicinity. After illustrating these several principles by examples, chiefly from Shakespeare, he proceeds to mention the qualities or relations of a compound

nature, which affect association; observing, that they are produced by the combination of the simple relations among themselves, or with other circumstances; such as co-existence, the relation of cause and effect, and order. We shall present our readers with the author's reasoning on this subject.

When qualities are co-existent in any object, they are conceived by the mind as connected both in time and in place, and this connexion is regarded as constant and permanent. These relations of the parts have so great influence on the mind, and connect the ideas of the parts so strongly in the imagination, that we conceive them all with almost as great facility as we could conceive any one of them. On this account we bestow unity on the whole collection, and consider them all as making but one perception. We have so strong a propensity to this, that it costs us some trouble to analyse a complex perception into its parts; and indeed this is seldom attempted by the generality of mankind. A number of distinct perceptions being thus united, by co-existence, in the imagination, any one of them occurring to the mind, suggests the rest. If we smell any fruit at a distance, we immediately conceive its colour, shape, and taste. If we should find one wheel of a watch, or one part of a machine in a desert, it would call up the idea of the machine to which it belongs.

The relation of cause and effect, which likewise fits ideas for being associated, is a compound relation: it includes conjunction in place, for the cause is always conceived as contiguous to its effect; it includes conjunction in time, for the cause is always prior to the effect; and the cause is always supposed to exert power or energy in producing the effect, or at least to have somehow a fitness to produce it, so that the effect has a dependence upon that cause. The conception of a cause naturally leads us to think of the effect; and the conception of an effect as naturally conveys our thought to the idea of the cause. The sight of a wound leads us immediately to conceive both the pain which it occasions, and the weapon by which it was produced. Thinking of any person, we naturally recollect some action of which he was the author. Thinking of any transaction, we naturally recollect the persons who were concerned in it, and even reflect on other parts of their behaviour. The presence or the mention of the son of a friend, naturally introduces the idea of the father.

It was remarked formerly that in every work of genius, all the parts are connected with the design, and that the strength of that associating principle by which they are connected with it, produces *regularity* of imagination. We may now observe that this connexion which subsists between the parts and the design, and in general the connexion between all means and their end, is a species of the relation of cause and effect. Every part of a regular work, both in science and in the arts, either immediately promotes the design, or is subservient to some other part which promotes it. When a person has a distinct view, and a strong and steady perception of the design, it will lead him to conceive all the subordinate ends which must be attained in order to accomplish the main design, and which, in respect of it, are means or immediate causes. Each of these subordinate ends will suggest the means by which it may be effected, keeping the ultimate design at the same time constantly in view. Thus, by the associating force

force of cause and effect, the whole out-lines of the work will be at once presented to the mind; and partly by means of this relation, and partly by means of other relations, they will introduce all the conceptions which are requisite for finishing it. Whatever conception is introduced, first the subordinate ends, and next, by their influence, the ultimate end will recur to the thought, and dispose us either to adopt the conception as suitable, or to reject it as unserviceable. When a person has a lively and constant view of the end of a work, it will produce an habitual sense that he is in search of means fit to promote that end, though perhaps he does not often explicitly reflect upon it. The sense of this will keep his imagination in a preparation and disposition for being peculiarly affected with the relation between the means and the end. In consequence of this, not only does the end suggest the natural means of promoting it, but moreover whatever idea almost occurs to the mind, the person has a tendency to view it on all sides, on purpose to see whether it can in any way contribute to that end, the perception of which dwells continually on his imagination. The effects of a strong association of the design, were formerly pointed out; the observations now made, explain what this association of the design is, and how it is fitted for producing these effects.

Order evidently produces a strong connexion between ideas, and gives one great power to introduce others. It is a compounded relation which may take place either between the parts of the same thing or between different things. Order arises from things being united or placed together, according as they are more closely related. When the parts of a machine are properly combined, they have order; if they be either laid in a heap, or any of them misplaced, the order is destroyed. In a regular treatise on any subject, order is preserved through the whole; in a set of aphorisms there is no order. In the former case, one part very readily suggests the rest; in the latter, it is not so. It is this principle of order that gives the parts of any regular system a peculiar power to suggest ideas both of the other parts and of the whole. By means of it, the parts of an edifice have a stricter union in the imagination, than the parts of a heap of stones; the parts of a plant or of an animal body in their united state, are more closely associated than they would be if they were disunited and yet huddled into a narrower compass. By means of the same principle, an event will suggest another on which it had an influence, much more easily than one with which it had no connexion, though contemporary or immediately successive. We run with great facility over a train of perceptions in order; but if we neglect their order, the mind finds great difficulty in passing from one of them to the other.

Dr. Gerard next considers what other principles in the human constitution influence the association of ideas; and of those he mentions two that are perceptible, viz. habit, and the passions. With respect to habit he observes, that an idea which custom has rendered familiar to us, will be more easily introduced by any present perception, than another idea which is equally related to that perception, but which we are little accustomed to think upon. That custom renders us more apt to be affected with one of the associating qualities than

than with others; and likewise renders the same quality more ready to operate on the imagination after one particular manner. These several propositions are illustrated by a great variety of just remarks, which it is unnecessary for us to mention.

We shall reserve the continuation of this article till our next Review, observing only at present, that Dr. Gerard has prosecuted his curious enquiry with so much precision, and compass of thought, such clear reasoning, and such apt illustration, as might fully evince his own title to the quality of which he treats, had not his right been already acknowledged by the literary world.

II. Moral Discourses on Providence and other important Subjects. By Thomas Hunter, M. A. 8vo. 12s. Cadell.

THESE Discourses are superior to the ordinary class of sermons. They are not merely compositions of a pious tendency, designed for common use, but are fraught with arguments and reflections, which will afford amusement and instruction to the most intelligent reader. The author has considered the subjects he treats of with great attention, and has generally expressed himself in clear and nervous language.

In the first volume he has explained and established the doctrine of a superintending Providence, and answered the most material objections, which have been urged against it, with great acuteness and strength of reasoning.

In the second and third sermons he gives us a view of some of the principal revolutions, which are mentioned in ancient and modern history; and endeavours to shew, that the moral attributes of the Deity have been eminently displayed in the fate and fortune of nations; that the rise and progress, the decline and fall of empires in general, have been owing to the greater or less influence of moral and religious principles upon their conduct, in the different periods of their existence.

The natural blessings of the earth, as he justly observes, are not more regularly produced by a proper cultivation, than the civil advantages of life by our moral application and improvement. If you here see an edifice falling into ruins, and there a field uncultivated, and covered with briars and thorns, through the sloth or carelessness of the owner or occupant; in the same manner, you observe here a city in ruins, kingdoms dissolved, and empires depopulated, by the vices and wickedness of the inhabitants; and the history of the world a standing and successive comment on the moral attributes of God.

God. 'Let depopulated states, says this writer, and desolated empires pass in review before you; examine their monuments, contemplate their ruins, and read their broken inscriptions; every trace and fragment will present you with this awful information, 'this hath God done.' It was he who humbled the proud, who dissolved the luxurious, who restrained the ambitious, who confounded the flagitious, and checked the presumptuous, who brought to nought the lords and tyrants of the earth.'

The notion, which supposes the agency of the supreme Being to be in any respects contracted, is, as this writer properly represents it, a vulgar error, debasing that very philosophy, which has discovered new systems of worlds, extending far and wide in the boundless regions of the universe.

'A universe peopled with worlds above worlds, scattered from the Creator's hand, gives new glory to his attributes, wings our piety to bolder flights, opens new fields to our hopes, and affords firmer footing to our faith. A solitary globe, inhabited only by one order of rationals, might seem to proceed from envy or impotence in the first former: but a power or profusion of essence, beyond human comprehension and knowledge, fills us with wonder, with joy and confidence, that we are the workmanship of such an Almighty agent. . . . It is only by supposing that he gives life and motion, and order to such an ample scene, that you can do honour to the Deity.'

In accounting for the calamities of human life, he rightly observes, that many of them are necessary to man, as a moral agent in a state of trial; and that virtue owes to them its exercise, and even its existence.

'For, says he, how could the honest patriot and philosopher have exerted their zeal for truth and public liberty under no falshood to be opposed, and no tyranny to be resisted? The most shining virtues of private life must be obscured and buried, without proper occasions to call them forth, and give them their display and full lustre: what room for patience, ~~was~~ you subject to no pain? or, for alacrity and courage, under no labours to be endured, and no dangers to be undergone? Could forgiveness be a virtue, had you no enemies to forgive? Or how would your meekness appear, had you no provocations to anger? Had the world no wants or woes, what call would there be upon your charity and benevolence? I must add, that without difficulties and distresses, a great part of your duty to God would be entirely cancelled and abolished: ~~was~~ you under no sense of want, or fear of danger, for what could you send up your prayers to heaven? Free from all perplexity, and every dismal appearance in nature, with what pro-

propriety could you be said to put your trust in God? *Was* religion clear of all difficulty and doubt, certain and evident to a demonstration, palpable as the objects of sense, and plain as the easiest deductions of reason, faith would have no being; and hope itself must be swallowed up and lost in the blissful vision of God, and of his future kingdom laid open, and present to your eye.

* You see then that to remove your complaint of suffering piety and virtue, you must remove all piety and virtue out of the world. It is to the tempest, the philosopher tells us, that the pilot owes the applause of his art; and I will add, that without tempests in the moral world, life would be a dead and insipid calm, under which we should languish rather than live, like animals or plants, and not like reasonable beings, who had virtue for their guide, and glory for their end.

This argument is farther extended in another discourse.

* In the moral or civil world, you observe convulsions of state and revolutions of empire: but without these perhaps the world would be a stranger to the order, peace and policy of a well regulated society, and of the virtues necessary to support them. In the religious world, superstition and idolatry, wanton and cruel rites, absurd and unmeaning ceremonies have prevailed; this serves only to illustrate the simplicity and purity of God's truth, and the benevolent temper and spiritual tendency of his own dispensations. If ignorance for a time covered the nations of the earth, we may consider that without this preceding darkness, we had not been sensible of, or sufficiently attentive to the benefit and lustre of the light and glory of the gospel of Jesus Christ. Had not the juvenile, and, as I may say, the infant elements of the law gone before, we had not acknowledged the dignity, the importance and happiness of the perfect man in Christ Jesus: as without the antecedent and preparatory assistance of grace we had never been meet partakers with the saints in light. Without the experience of the misery of the present life, we should have less relish of the blessings of the future. For suppose us completely happy in our abode upon earth, what addition of happiness could we be sensible of in our translation to heaven? Nay the very trifles, the follies and vices, which have place in the human drama, are not without their use; as they give us to know and taste the importance, the weight and consequence of sincere virtue, divine wisdom and immortal truth. The seeming deformity and dissonance of life form the

* The critical reader will observe a small inaccuracy in this extract, viz. *was*, two or three times, instead of *were*, the past time indicative, instead of the present subjunctive.

harmony and beauty of life : and evil, or what is called such, is frequently the foundation and immediate cause in nature of our greatest good ; and what we call a blot grows a beauty in the process and scheme of the Divine Government.

This is certainly the proper light, in which we should view the various evils and afflictions of human life. And these considerations account at once for some of the most unfavourable appearances in the present state.

The subjects, which the author treats of in the second volume, are these : The Wisdom and Piety of the Shunamite (2 Kings iv. 13.) or the Happiness of private Life ; the sanctifying Nature of Divine Truth ; the one Thing needful ; Love an essential Attribute of God ; the different Judgement of God and Man ; Moral Reflections on the History of Joseph ; a Vindication of the Ministry of Joseph ; Seriousness a Moral and Christian Duty ; Reflections on the Parable of the Rich Man and Lazarus ; the Wisdom of being Religious ; and the Character of a Good Man.

On all these topics the author has displayed a warm and vigorous imagination, properly restrained by a rational sense of piety and virtue.

We bear testimony to the learning and ingenuity of this writer with particular pleasure, as we are informed, that he is a gentleman of respectable character ; that he has been afflicted many years with blindness ; that under this affliction he has employed himself in educating pupils ; and that this publication is intended to assist him in the first and most indispensable office of charity and benevolence, the support of his family.

A critical reader may probably observe, in some parts of these volumes, a want of method, connection, and proportion, and some few repetitions ; but a candid one will ascribe these imperfections to the author's inability to review his pieces, and will be more ready to admire his excellencies, than censure his defects.

III. *A Father's Legacy to his Daughters.* By the late Dr. Gregory, of Edinburgh. 8vo. 2s. sewed. Cadell.

THIS treatise was written by Dr. Gregory, when he was in a declining state of health, and death had deprived his daughters of their mother. On this occasion, he was inspired with the most tender solicitude for their future welfare. Paternal love, paternal care, spoke their genuine sentiments without disguise or restraint. A father's zeal for the improvement of

of his daughters in whatever might make them amiable; with a father's quick apprehension of the dangers, which too often arise even from the attainment of that very point; alarmed every faculty, and rendered him attentive to a thousand little graces and decorums, which would have escaped the nicest moralist, who had undertaken the subject on uninterested speculation.

The subjects, on which he has delivered his sentiments, are religion, conduct and behaviour, amusements, friendship, love, and marriage.

The substance of his advice on religion may be comprised in these short maxims:

Religion is rather a matter of sentiment than reasoning. The important and interesting articles of faith are sufficiently plain. Fix your attention on these, and do not meddle with controversy.

Avoid all books, and all conversation, which have a tendency to shake your faith.

Never indulge yourselves in ridicule on religious subjects.

Go no farther than the scriptures for your religious opinions.

Be punctual in the stated performance of your private devotions, morning and evening.

Be regular in your attendance on public worship, and in receiving the communion. In your behaviour at church observe an exemplary attention and gravity.

Avoid all grimace and ostentation in your religious duties.

Do not make religion a subject of common conversation in mixed companies.

Cultivate an enlarged charity for all mankind, however they may differ from you in their religious opinions.

Shew your regard to religion by a distinguishing respect to all its ministers.

The best effect of your religion will be, a diffusive humanity to all in distress. Do not confine your charity to giving money. You may have many opportunities of shewing a tender and compassionate spirit, where your money is not wanted.

Women are generally deceived, when they think they recommend themselves to our sex by their indifference about religion.—If a gentleman pretends an attachment to any of you, and endeavours to shake your religious principles, be assured, he is either a fool, or has designs on you, which he dares not openly avow.—

These are only the heads of our author's observations on religion; but sufficient to give the reader a general idea of those particular points, on which he expatiates.

On

On the subject of conduct and behaviour, he recommends an ingenuous modesty, an easy dignity of demeanour, a cautiousness in displaying either wit, humour, or superior knowledge, a delicacy in conversation, a sacred regard to truth, a gentleness of manners, an aversion to slander, and a sympathetic tenderness towards the unfortunate.

There is not, perhaps, any one of the human species more intitled to compassion, than a young woman, who has been treacherously seduced and betrayed. Born, we will suppose, with a tenderness of disposition and a sensibility of heart, left in critical circumstances by her parents, unacquainted with the world, open, generous, and unsuspecting, attacked in an unguarded moment by the assiduities, the adulation, the promises of a man she loves, she forfeits her innocence, is deserted, and despised. We are indeed persuaded, that many unhappy women would never have fallen, if they had not possessed the most endearing qualities; and that many of those, who value themselves upon their virtue, have owed their preservation to want of solicitation, to frigidity of constitution, or to the selfishness of their hearts: we are therefore glad to find this excellent writer giving his daughters a caution against that severity, with which one part of the fair sex generally treat the other.

Shew, says he, a compassionate sympathy to unfortunate women, especially to those who are rendered so by the *villainy of men*. Indulge a secret pleasure, I may say pride, in being the friends and refuge of the unhappy, but without the vanity of shewing it.

Under the article of amusements, the author recommends walking, riding on horseback, needlework, dancing, drawing, music, theatrical entertainments, reading, and the like.

In treating of friendship, love, and marriage, he has suggested many useful, though probably they may be thought obvious admonitions.

His advice, with respect to a communication of secrets and the sentiments of the heart, is founded on a principle of true generosity. 'If, says he, you have the good fortune to meet with any, who deserve the name of friends, unbosom yourself to them with the most unsuspecting confidence. It is one of the world's maxims, never to trust any person with a secret, the discovery of which could give you any pain; but it is the maxim of a little mind and a cold heart, unless where it is the effect of frequent disappointments and bad usage. An open temper, if restrained but by tolerable prudence, will make you, on the whole, much happier than a reserved suspicious one, although you may sometimes suffer by it. Cold-

ness

ness and distrust are but too certain consequences of age and experience ; but they are unpleasant feelings, and need not be anticipated before their time.'

To this advice he subjoins the following cautions: not to disclose the secrets of one friend to another ; not to discover too freely the inclinations of the heart ; not to communicate a secret of importance to a married woman ; above all, not to make confidants of servants. 'If, he says, sisters or brothers have hearts susceptible of friendship, honour, and delicacy, *they* are the fittest and most unexceptionable confidants.'

He insists particularly on the subject of courtship, as it is a circumstance of great importance to the happiness of a young woman. At this crisis he wishes his daughters to possess such high principles of honour and generosity, as may render them incapable of deceiving ; and at the same time to possess that acute discernment, which may secure them against being deceived.

To the following advice he requires their particular attention.

'Before your affections come to be in the least engaged to any man, examine your tempers, your tastes, and your hearts, very severely, and settle in your own minds, what are the requisites to your happiness in a married state ; and as it is almost impossible that you should get every thing you wish, come to a steady determination, what you are to consider as essential, and what may be sacrificed.'

Dr. Gregory does not pretend to direct his daughters whom they should marry ; but he earnestly advises them to avoid a connection with fools and rakes, with those, who may entail any hereditary disease on their posterity, and with men who have no religion.

'If (says he) you have a sense of religion yourselves, do not think of husbands who have none. If they have tolerable understandings, they will be glad that you have religion, for their own sakes, and for the sake of their families ; but it will sink you in their esteem. If they are weak men, they will be continually teasing and shocking you about your principles.—If you have children, you will suffer the most bitter distress, in seeing all your endeavours to form their minds to virtue and piety, all your endeavours to secure their present and eternal happiness frustrated, and turned into ridicule.'

The public is indebted to this writer for an ingenious tract, intitled, *A Comparative View of the State of Man and other Animals ; An Essay on the Office and Duties of a Physician, &c.* which have met with general approbation.

IV. *An History of the Earth, and animated Nature.* By Oliver Goldsmith. In Eight Vols. 8vo. 2l. 8s. boards. Nourse.
[Continued from p. 227.]

HAVING delivered a distinct and entertaining account of the earth in general, the author has proceeded, in the second volume of the work, to the consideration of the animal kingdom; beginning by a comparison of animals with the inferior ranks of creation. The precise boundaries of animal and vegetable life have hitherto not been ascertained by the most intelligent naturalists. For whether the signs of sensibility, or the power of motion be considered as the discriminating criterion, the terraqueous globe affords some productions, the peculiarity of which invalidates every established rule of determination.

‘The sensitive plant, says our author, that moves at the touch, seems to have as much perception as the fresh water polypus, that is possessed of a still slower share of motion. Besides, the sensitive plant will not re-produce upon cutting in pieces, which the polypus is known to do; so that the vegetable production seems to have the superiority. But, notwithstanding this, the polypus hunts for its food, as most other animals do. It changes its situation; and therefore possesses a power of chusing its food, or retreating from danger. Still, therefore, the animal kingdom is far removed above the vegetable; and its lowest denizen is possessed of very great privileges, when compared with the plants with which it is often surrounded.’

The historian remarks, that there is a strong similitude between vegetables and animals, with respect to the places where they are found; those of each tribe, which grow in a dry and sunny soil, being vigorous, though not luxuriant; while, on the contrary, such as are produced conjunctly by heat and moisture, are luxuriant and tender. To confirm this observation, he instances the interior parts of South-America, and Africa, where the higher grounds are usually scorched, while the lower are covered with inundations. There, the insects, reptiles, and other animals, are said to grow to a prodigious size. ‘The earth-worm of America, says the naturalist, is often a yard in length, and as thick as a walking cane; the boiguacu, which is the largest of the serpent kind, is sometimes forty feet in length; the bats, in those countries, are as big as a rabbit; the toads are bigger than a duck, and their spiders are as large as a sparrow.’ While such is the law of animal growth in the torrid and humid regions, where nature is luxuriant in all her productions, it is observed, that in the high northern latitudes, both animals and vegetables are proportioned to the ungenial state of the

the climate. All the wild animals, the bear excepted, are much smaller than in milder countries; and such of the domestic kinds as are carried thither quickly degenerate, and grow less. But the similitude between animals and vegetables, is no where observed to be more obvious than in those that belong to the ocean, where the nature of the one is likewise admirably adapted to the necessities of the other.

Of all the races of animated nature, the historian proceeds to observe, man is the least affected by the soil where he resides, or influenced by the variations of vegetable food. He can exist in climates of the most opposite temperature, and suffers but very gradual alterations from the nature of any situation. That we may not prevent, by a detail of the subjects, the satisfaction which may be reaped from perusing this part of the work, we shall lay before our readers the following passage.

‘ To diminish the number of animals, and encrease that of vegetables, has been the general scope of human industry; and, if we compare the utility of the kinds, with respect to man, we shall find, that of the vast variety in the animal kingdom, but very few are serviceable to him; and in the vegetable, but very few are entirely noxious. How small a part of the insect tribes, for instance, are beneficial to mankind, and what numbers are injurious! In some countries they almost darken the air: a candle cannot be lighted without their instantly flying upon it, and putting out the flame. The closest recesses are no safeguard from their annoyance; and the most beautiful landscapes of nature only serve to invite their rapacity. As these are injurious, from their multitudes; so most of the larger kinds are equally dreadful to him, from their courage and ferocity. In the most uncultivated parts of the forest these maintain an undisputed empire; and man invades their retreats with terror. These are terrible; and there are still more that are utterly useless to him, that serve to take up that room which more beneficial creatures might possess; and incommode him, rather with their numbers than their enmities. Thus, in a catalogue of land animals, that amounts to more than twenty thousand, we can scarcely reckon up an hundred that are any way useful to him; the rest, being either all his open, or his secret enemies, immediately attacking him in person, or intruding upon that food he has appropriated to himself. Vegetables, on the contrary, though existing in greater variety, are but few of them noxious. The most deadly poisons are often of great use in medicine; and even those plants that only seem to cumber the ground, serve for food to that race of animals which he has taken into friendship, or protection. The smaller tribes of vegetables, in particular, are cultivated, as contributing either to his necessities, or amusement; so that vegetable life is as much promoted, by human industry, as animal life is controlled and diminished.’

In the beginning of the second chapter, which treats of the generation of animals, we meet with a few philosophical reflections on human fragility, of so striking a nature, that we cannot withhold from citing them.

' Before we survey animals in their state of maturity, and performing the functions adapted to their respective natures, method requires that we should consider them in the more early periods of their existence. There was a time when the proudest and the noblest animal was a partaker of the same imbecility with the meanest reptile; and, while yet a candidate for existence, was equally helpless and contemptible. In their incipient state all are upon a footing; the insect and the philosopher being equally insensible, clogged with matter, and unconscious of existence. Where then are we to begin with the history of those beings, that make such a distinguished figure in the creation? Or, where lie those peculiar characters in the parts that go to make up animated nature, that mark one animal as destined to creep in the dust, and another to glitter on the throne?'

After relating the several opinions that have been entertained with respect to the share contributed by the sexes towards generation, the author traces the progress of animal nature from its earliest rudiments. But first he remarks, that the general distinction of animals into viviparous and oviparous has been questioned by some naturalists, who have thought it not improbable that certain animals are produced merely from putrefaction. In our opinion, however, this hypothesis is not sufficiently supported: for it cannot be affirmed with any degree of certainty, that the animals supposed to be thus produced, had not really been contained in ova deposited in the putrefying matter; and it seems more reasonable to admit this conjecture, than acquiesce in the supposition of a law of nature so directly repugnant to her general analogy. But whatever may be determined on this subject, it is certain that there obtains in the animal world a mode of generation yet more incontestable and extraordinary, which is merely by cuttings. We shall present our readers with what is advanced relative to this investigation.

' The earth-worm, the millipedes, the sea-worm, and many marine insects, may be multiplied by being cut in pieces; but the polypus is noted for its amazing fertility; and from hence it will be proper to take the description. The structure of the polypus may be compared to the finger of a glove, open at one end, and closed at the other. The closed end represents the tail of the polypus, with which it serves to fix itself to any substance it happens to be upon; the open end may be compared to the mouth; and, if we conceive six or eight small strings issuing from this end, we shall have a proper idea of its arms, which it can erect, lengthen, and contract, at pleasure, like the horns of a snail. This creature is very voracious, and makes use of its arms as a fisherman does of his net, to catch, and entangle such little animals as happen to come within its reach. It lengthens these arms several inches, keeps them separated from each other, and thus occupies a large space in the water, in which it resides. These arms, when extended, are as fine as threads of silk, and have a most exquisite degree of feeling. If a small worm happens to get within the sphere of their ac-

activity, it is quickly entangled by one of these arms, and, soon after, the other arms come to its aid; these altogether shortening, the worm is drawn into the animal's mouth, and quickly devoured, colouring the body as it is swallowed. Thus much is necessary to be observed of this animal's method of living, to shew that it is not of the vegetable tribe, but a real animal, performing the functions which other animals are found to perform, and endued with powers that many of them are destitute of. But what is most extraordinary remains yet to be told; for, if examined with a microscope, there are seen several little specks, like buds, that seem to pullulate from different parts of its body; and these, soon after appear to be young polypi themselves, and, like the large polypus, begin to cast their little arms about for prey, in the same manner. Whatever they happen to ensnare is devoured, and gives a colour not only to their own bodies, but to that of the parent; so that the same food is digested, and serves for the nourishment of both. The food of the little one passes into the large polypus, and colours its body; and this, in its turn, digests, and swallows its food to pass into theirs. In this manner every polypus has a new colony sprouting from its body; and these new ones, even while attached to the parent animal, become parents themselves, having a smaller colony also budding from them. All, at the same time, busily employed in seeking for their prey, and the food of any one of them serving for the nourishment, and circulating through the bodies of all the rest. This society, however, is every hour dissolving; those newly produced are seen at intervals to leave the body of the large polypus, and become, shortly after, the head of a beginning colony themselves.

In this manner the polypus multiplies naturally; but, one may take a much readier and shorter way to encrease them, and this only by cutting them in pieces. Though cut into thousands of parts, each part still retains its vivacious quality, each shortly becomes a distinct and a complete polypus; whether cut lengthways, or crossways, it is all the same; this extraordinary creature seems a gainer by our endeavours, and multiplies by apparent destruction. The experiment has been tried, times without number, and still attended with the same success. Here, therefore, naturalists, who have been blamed for the cruelty of their experiments upon living animals, may now boast of their encreasing animal life, instead of destroying it. The production of the polypus is a kind of philosophical generation. The famous Sir Thomas Brown hoped one day to be able to produce children by the same method as trees are produced; the polypus is multiplied in this manner; and every philosopher may thus, if he pleases, boast of a very numerous, though, I should suppose, a very useless progeny.

This method of generation, from cuttings, may be considered as the most simple kind, and is a strong instance of the little pains nature takes in the formation of her lower, and humbler productions. As the removal of these from inanimate into animal existence is but small, there are but few preparations made for their journey. No organs of generation seem provided, no womb to receive, no shell to protect them in their state of transition. The little reptile is quickly fitted for all the offices of its humble sphere, and, in a very short time, arrives at the height of its contemptible perfection.

The author afterwards recites distinctly the theory and progress of oviparous generation, and next describes the gradual advancement of the fœtus that is generated in the womb. At the head of the animals thus produced, stands man, the lord of the creation, who naturally becomes the first object of the historian's regard.

The third chapter contains an Account of the Infancy of Man, which is rendered interesting by a variety of pertinent observations.

'Almost all animals, says the author, have their eyes closed' for some days after being brought into the world. The infant opens them the instant of its birth. However, it seems to keep them fixed and idle; they want that lustre which they acquire by degrees; and if they happen to move, it is rather an accidental gaze than an exertion of the act of seeing. The light alone seems to make the greatest impression upon them. The eyes of infants are sometimes found turned to the place where it is strongest; and the pupil is seen to dilate and diminish, as in grown persons, in proportion to the quantity it receives. But still, the infant is incapable of distinguishing objects; the sense of seeing, like the rest of the senses, requires an habit before it becomes any way serviceable. All the senses must be compared with each other, and must be made to correct the defects of one another, before they can give just information. It is probable, therefore, that if the infant could express its own sensations, it would give a very extraordinary description of the illusions which it suffers from them. The sight might, perhaps, be represented at inverting objects, or multiplying them; the hearing, instead of conveying one uniform tone, might be said to bring up an interrupted succession of noises; and the touch apparently would divide one body into as many as there are fingers that grasped it. But all these errors are lost in one common confused idea of existence; and it is happy for the infant, that it then can make but very little use of its senses, when they could serve only to bring it false information.

'If there be any distinct sensations, those of pain seem to be much more frequent and stronger than those of pleasure. The infant's cries are sufficient indications of the uneasinesses it must at every interval endure; while, in the beginning, it has got no external marks to testify its satisfactions. It is not till after forty days that it is seen to smile; and not till that time also, the tears begin to appear, its former expressions of uneasiness being always without them. As to any other marks of the passions, the infant being as yet almost without them, it can express none of them in its visage; which, except in the act of crying and laughing, is fixed in a settled serenity. All the other parts of the body seem equally relaxed and feeble: its motions are uncertain, and its postures without choice; it is unable to stand upright; its hams are yet bent, from the habit which it received from its position in the womb; it has not strength enough in its arms to stretch them forward, much less to grasp any thing with its hands; it rests just in the posture it is laid; and, if abandoned, must still continue in the same position.

'Never.

‘ Nevertheless, though this be the description of infancy among mankind in general, there are countries, and races, among whom infancy does not seem marked with such utter imbecility, but where the children, not long after they are born, appear possessed of a greater share of self-support. The children of Negroes have a surprizing degree of this premature industry: they are able to walk at two months; or, at least, to move from one place to another: they also hang to the mother's back without any assistance, and seize the breast over her shoulder, continuing in this posture till she thinks proper to lay them down. This is very different in the children of our countries, that seldom are able to walk under a twelvemonth.’

The subsequent chapter treats of Puberty, a period which the author observes is variable in different countries, and always more late in the male than the female sex. A swelling of the breasts in the one, and a roughness of the voice in the other, are the usual symptoms with which this stage of life is accompanied. The author here enters into a detail of the customs which the passion that is excited in the heart at the time of puberty, has produced in different countries, animadverting particularly on those which have subjected the women to a life of slavery, secluded from the free enjoyment of social pleasures. Our readers may not be displeased to see the instances that are produced for confirming the various ideas of personal beauty, entertained by different nations.

‘ Female beauty, is always seen to improve about the age of puberty: but, if we should attempt to define in what this beauty consists or what constitutes its perfection, we should find nothing more difficult to determine. Every country has its peculiar way of thinking, in this respect; and even the same country thinks differently, at different times. The ancients had a very different taste from what prevails at present. The eye-brows joining in the middle was considered as a very peculiar grace, by Tibullus, in the enumeration of the charms of his mistress. Narrow foreheads were approved of, and scarce any of the Roman ladies that are celebrated for their other perfections, but are also praised for the redness of their hair. The nose also of the Grecian Venus, was such as would appear at present an actual deformity; as it fell in a straight line from the forehead, without the smallest sinking between the eyes; without which we never see a face at present.

‘ Among the moderns, every country seems to have peculiar ideas of beauty. The Persians admire large eye-brows, joining in the middle; the edges and corners of the eyes are tintured with black, and the size of the head is encreased by a great variety of bandages, formed into a turban. In some parts of India, black teeth and white hair, are desired with ardour; and one of the principal employments of the women of Thibet, is to redden the teeth with herbs, and to make their hair white by a certain preparation. The passion for coloured teeth obtains also in China, and Japan; where, to complete their idea of beauty, the object of desire must have little eyes, nearly closed, feet extremely small, and a waist far from being shapely. There are some nations of the American Indians, that flatten the heads of their children, by keeping

them, while young, squeezed between two boards, so as to make the visage much larger than it would naturally be. Others flatten the head at top; and others still make it as round as they possibly can. The inhabitants along the western coasts of Africa, have a very extraordinary taste for beauty. A flat nose, thick lips, and a jet black complexion, are there the most indulgent gifts of Nature. Such, indeed, they are all, in some degree, found to possess. However, they take care, by art, to encrease these natural deformities, as they should seem to us; and they have many additional methods of rendering their persons still more frightfully pleasing. The whole body and visage is often scarred with a variety of monstrous figures; which is not done without great pain, and repeated incision; and even sometimes, parts of the body are cut away. But it would be endless to remark the various arts which caprice, or custom, has employed to distort and disfigure the body, in order to render it more pleasing: in fact, every nation, how barbarous soever, seems unsatisfied with the human figure, as nature has left it, and has its peculiar arts of heightening beauty. Painting, powdering, cutting, boring the nose and the ears, lengthening the one, and depressing the other, are arts practised in many countries; and, in some degree, admired in all. These arts might have been at first introduced to hide epidemic deformities; custom, by degrees, reconciles them to the view; till, from looking upon them with indifference, the eye at length begins to gaze with pleasure.

The fifth chapter is employed on the Age of Manhood, and is chiefly a translation from M. Buffon, who has written on the subject with great abilities. Wherever Dr. Goldsmith dissented from the opinion of his author, he has informed his readers either in the text, or by a note at the bottom of the page. The observations contained in this chapter are so various, that it would be tedious to enumerate them, and we must therefore refer our readers to the work itself, in which we may assure them that they will meet with a multitude of entertaining disquisitions.

The five succeeding chapters treat respectively of the following subjects, viz. Of Sleep and Hunger; Of Seeing; Of Hearing; Of Smelling, Feeling, and Tasting; Of Old Age and Death. This part of the work abounds not only with speculations properly physical, but with many observations of a political and moral nature, and includes much entertainment on a multiplicity of curious subjects in natural history.

In the eleventh chapter, the author treats of the Varieties in the Human Race. A diversity in the form of the body, and the tincture of the skin, is observable in the natives of the different quarters of the globe, proceeding, it is probable, from the difference of climate, their food, and customs. These varieties have been divided into six distinct classes; the first comprehending the race of men who are found towards the polar regions; the second, the Tartars, including the greater

greater part of the inhabitants of Asia ; the third is the southern Asiatics ; the fourth, the negroes of Africa ; the fifth, the natives of America ; and the sixth great variety, the Europeans. These various species of mankind are here accurately described, and their difference is yet more fully delineated by plates. We shall lay before our readers the conclusion of the chapter on this subject.

‘ That we have all sprung from one common parent, we are taught, both by reason and religion, to believe ; and we have good reason also to think that the Europeans resemble him more than any of the rest of his children. However, it must not be concealed that the olive coloured Asiatic, and even the jet black Negroe, claim this honour of hereditary resemblance ; and assert that white men are mere deviations from original perfection. Odd as this opinion may seem, they have got Linnæus, the celebrated naturalist, on their side ; who supposes man a native of the tropical climates, and only a sojourner more to the north. But, not to enter into a controversy upon a matter of a very remote speculation, I think one argument alone will suffice to prove the contrary, and shew that the white man is the original source from whence the other varieties have sprung. We have frequently seen white children produced from black parents, but have never seen a black offspring the production of two whites. From hence we may conclude that whiteness is the colour to which mankind naturally tends ; for, as in the tulip, the parent stock is known by all the artificial varieties breaking into it ; so in man, that colour must be original which never alters, and to which all the rest are accidentally seen to change. I have seen in London, at different times, two white Negroes, the issue of black parents, that served to convince me of the truth of this theory. I had before been taught to believe that the whiteness of the Negroe skin was a disease, a kind of milky whiteness, that might be called rather a leprous crust than a natural complexion. I was taught to suppose that the numberless white Negroes, found in various parts of Africa, the white men that go by the name of Chacrelas, in the East-Indies, and the white Americans, near the Isthmus of Darien, in the West Indies, were all as so many diseased persons, and even more deformed than the blackest of the natives. But, upon examining that Negroe which was last shewn in London, I found the colour to be exactly like that of an European ; the visage white and ruddy, and the lips of the proper redness. However, there were sufficient marks to convince me of its descent. The hair was white and woolly, and very unlike any thing I had seen before. The iris of the eye was yellow, inclining to red ; the nose was flat, exactly resembling that of a Negroe ; and the lips thick, and prominent. No doubt, therefore, remained of the child’s having been born of Negroe parents ; and the person who shewed it had attestations to convince the most incredulous. From this then we see that the variations of the Negroe colour is into whiteness, whereas the white are never found to have a race of Negroe children. Upon the whole, therefore, all those changes which the African, the Asiatic, or the American undergo, are but accidental deformities, which a kinder climate, better nourishment, or more civilized manners, would, in a course of centuries, very probably, remove.’

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In the subsequent divisions of the work, the naturalist presents us with an account of monsters, mummies, wax-works, &c. His observations, in these several disquisitions, are equally entertaining and instructive, and he has frequently enlivened them with historical anecdotes. On the whole, we may justly pronounce, with respect to the part of the work which we have at present surveyed, the same eulogium that was bestowed in our former Review.

[*To be concluded in our next.*]

V. *The Present State of the British Empire. Containing a Description of the Kingdoms, Principalities, Islands, Colonies, Conquests, and of the Military and Commercial Establishments, under the British Crown, in Europe, Asia, Africa, and America. By the late rev. John Entick, M. A. and other Gentlemen. In Four Vols. 8vo. 1l. 4s. Law.*

IF ever signal industry and labour, in the service of the public, merited approbation, the work now before us is certainly entitled to the most favourable reception. Such an immense mass of materials is collected into these volumes, that the title-page, however explicit, conveys a very inadequate idea of the multiplicity of subjects they contain. An account of the whole British constitution, civil and ecclesiastical, the origin and various divisions of our laws, the antiquity and jurisdiction of every tribunal, from the parliament down to the most inferior court in the nation, are here fully exhibited to the view. The various branches of our manufactures, commerce, and public revenue, are copiously and perspicuously developed. The naval and military departments are distinctly delineated, the origin and privileges of the several honorary institutions related, and a description of the various parts of Great Britain and her dominions, the minutest and most circumstantial we have ever seen, is here presented to our observation. In short, several pages would prove insufficient for giving a full idea of the multiplicity of articles comprehended in these four volumes.

After what has been said, it will not be expected that we should give a particular detail of the work. We shall only observe, that the first volume is employed on the more general and political part of the subjects abovementioned, that the second and third volumes contain an account of all the counties in England, ranged alphabetically; and that the fourth volume presents us with that of Scotland, Ireland, and the colonies.

As a specimen, we shall lay before our readers an extract from the beginning of the second volume, which we select for

no other reason but on account of its being the commencement of the largest part of the work.

‘ The Present State of the County of Bedford, called Bedfordshire.

‘ The county of Bedford takes its name from the town of Bedford, as many other counties in this kingdom do from their chief town. And it is otherwise called Bedfordshire, i. e. the division or district belonging to the town of Bedford; for, whatever conjectures have been formed about the termination shire, it is very natural to close with that, which makes it signify a share, part, division, or district.

‘ This is one of the inland counties, and one of the least, containing no more than 260,000 square acres of land; or about seventy-three miles in circumference, situate with Northamptonshire and Huntingdonshire on the north; Buckinghamshire on the west; Hertfordshire on the South East, and Cambridgeshire on the East.

‘ The hundreds, into which this county is divided, are (1) Hodden; (2) Banford; (3) Wyllly; (4) Wixamtree; (5) Biggleswade; (6) Redbornstock; (7) Flit; (8) Clifton; (9) Manshead.

‘ The Ouse is the only river that can be properly said to water this country; which entering in on the west side between Brayfield and Turvey, takes its course in as many windings, as measure ninety miles to Great Banford, on the east side; and then runs directly north, till it leaves Bedfordshire, and passes into the fenny part of Huntingdonshire, at St. Neots. This river, in its course, visits several market towns, and runs through the midst of Bedford; which is, by its navigation, of great advantage for all sorts of carriage, not only to the adjacent parts, but to the sea coast at Lynn-Regis. But there are two more rivers that deserve our attention, viz. the Ivel, which is navigable from the Ouse to Biggleswade, and the Arlesey, which falls into the Ivel near Shetford. To these we may add the river Lea, that springs up near Luton, and is navigable from Blackwall in Middlesex as high as Hertford.

‘ The soil of this country is naturally rich and fertile; but more remarkably so on the banks of the Ouse, which are one continued meadow. The other parts produce some of the best wheat and barley in the nation, and in plenty: and the rest of the land is covered with wood and fine pastures. It is also remarkable for several curious and scarce plants, amongst which we reckon the woad, the herb, with which the ancient Britons used to paint themselves, when they went out to meet their enemies, in order to put on a fierce and terrible aspect; but
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now more advantageously cultivated for the use of dying, and the improvement of our manufactures. A good soil generally is accompanied with a good air, and this is particularly exemplified in the air of Bedfordshire, which is very temperate and pleasant, affording both delight and health to the inhabitants. It sends two knights to represent them in the house of commons, who are chosen by the freeholders of the county.

• The market towns are, (1) Ampthill; (2) Bedford; (3) Biggleswade; (4) Dunstable; (5) Leighton; (6) Luton; (7) Potton; (8) Shefford; (9) Tuddington; (10) Wobourne.

• Ampthill, anciently called Anthill, is pleasantly situated between two hills, forty-three miles from London, and enjoys a good market, almost in the very center of the county. Its agreeable situation may be collected from the ancient royal palace at the east end of the town. It was built by Sir John Cornwall, baron of Fanhope, out of the spoils he had taken in the French wars, during the reign of king Henry VI. forfeited to the crown under king Edward IV. and was made the honour of Ampthill by king Henry VIII. whose queen Catharine, after the sentence of divorce passed upon her marriage, chose this seat for residence during the remainder of her life. King Charles II. having created Robert, Lord Bruce, Earl of Aylesbury, and viscount Ampthill, bestowed this seat and estate upon him, and made him hereditary high steward of this honour. But now it is in possession of the duke of Bedford, by a purchase made about twenty years ago.

• The market-day is kept on Thursdays; and the fair-days are upon the fourth of May, and the eleventh of December, for cattle.

• In this town is a free school for thirteen children, and an hospital for ten poor men, founded by Mr. Stone, principal of New-Inn.

• Towards the South-east stands the seat of the most noble house of Grey, late duke of Kent; to the northward is Honyton Park, or Houghton Compreft, so called from the ancient family of the Comprefts, once the seat of the countesses of Pembroke, then of the earls of Aylesbury, and purchased by the present duke of Bedford, and given by him to his late son the marquis of Tavistock. Here is a capital collection of pictures: and a free-school of good reputation, in the gift of Sidney College in Cambridge: and near to this place are several large pits of about fifteen feet diameter.

• Bedford, the county town (situate forty miles from London) is the place where the assizes are kept, and is a most pleasant situation: watered by the Ouse, which intersects it in
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the middle; is very populous; well built; in a thriving condition, and larger than many of our cities. Here are five churches, St. John's and St. Mary's on the south side of the river; and St. Cuthbert's, St. Peter's, and the fine edifice of St. Paul's on the North. Here also are an Independent meeting-house, a Methodist tabernacle, and an elegant Moravian chapel, with apartments for their brothers and sisters. The town is united by a handsome and strong stone bridge, adorned with two gates, intended originally for defence. The river has incroached so much on the land near this bridge, that it has washed away a chapel, in which was interred the famous Offa, king of Mercia.

' The government of this town is in a mayor and twelve aldermen, two bailiffs, a recorder, two chamberlains, a town-clerk, and two serjeants, who have a very large estate to support the dignity and interest of the corporation, and to provide for, and maintain the charities left them in trust. Here are two hospitals for sick and lame; a free-school founded by Mr. John Harper, lord mayor of London, in the reign of queen Elizabeth; an hospital for eight poor people, founded by Thomas Chrift, esq. and a charity-school for forty children, supported by voluntary subscriptions.

' Here are kept two markets weekly; one for cattle every Tuesday, and the other for corn, &c. every Saturday. The fairs at Bedford are kept on the first Tuesday in Lent, on the 21 April, 5th July, 21 August, 11th October, and 19th December, for cattle of all sorts.

' This is the best market in all these parts, for all sorts of provisions; and much frequented by higlers, who buy up here great quantities of fowl, butter, &c. for the London markets, to which they run in a few hours. Here also is a considerable trade for corn to be carried by the Ouse to Lynn for transportation; and to Hitchin and Hertford by land, there being great quantities of the best wheat in England grown in this neighbourhood: and for coals, which serves the country for above twenty miles round, and cheaper than in London.

' This town gives name to the county; though it is not agreed amongst the critics about its etymology, or from whence we are to take its own name: but we shall adopt that which best answers the ancient character of this town; and derive it from *bedician forda*, a Saxon name, signifying a fortress upon a ford. And that there was a fortress here in the Saxon times no one will doubt, who recollects that Cuthwold the Saxon, carried a decisive battle against the Britons at this place, and that Offa chose it for his burial place.—It gives title of duke also to the most noble family of Russel; and has the
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privilege and right to send two representatives to the house of commons, who are elected by the inhabitants at large, that do not receive alms; and returned by the mayor and the two bailiffs.

* The corporation has obtained an act of parliament to appropriate an estate near Red Lion-Square, Holbourn, to the portioning out maid-servants, and to bind out boys apprentices, and to other charitable uses.

* At Clapham, two miles from Bedford, is a seat of the right honourable the earl of Ashburham: and thence westward two miles is Oakley, where is a neat seat of his grace the duke of Bedford.

* About four miles from Bedford, in the road to Wellingborough, is a stone bridge of twenty-nine arches, called Stafford-Bridge.

The first volume of this work in particular contains much useful information; and the other three present us with so minute an account of Great Britain and her dominions, as cannot fail to gratify the curiosity of the most inquisitive reader on that subject. Should the profit arising from this publication bear a just proportion to the pains and expence with which it must have been executed, we need not hesitate to affirm, that it would prove one of the most lucrative productions of late years.

VI. *The Child of Nature improved by Chance. A Philosophical Novel. By Mr. Helvetius. 2 Vols. 12mo. 5s. sewed. Becket.*

IF it be commendable to hold forth to the fair sex, as warnings against indiscretion, the errors of others, the writer of this work certainly merits praise. The knowledge which may be acquired from a perusal of it is such, as every young, at least every handsome woman, ought to possess, and such as many acquire by fatal experience. It must, indeed, be confessed, that the pictures are drawn with a luxurious fancy, and prudery, it is probable, will condemn them; but they are too well intended to be neglected on that account. We shall not scruple to give a specimen of the manner in which they are executed, premising only, by way of explanation, that the narrator, Miss Ramsay, deceived by the protestations of love made her by Sir George Lendall, who stopped at an inn kept by her mother, listens to his promises of marrying her, and expects to be lady Lendall in a very few days.

* The warmth of Sir George's expressions of love, and the flattering certainty of being soon his wife, had so constantly

stantly kept my spirits in a delightful delirium, that my mind was under the absolute sway of my heart, and would indulge no other thought than that of my approaching happiness. I was absorbed in the pleasing dream, and just stepping into my bed, when the door was opened on a sudden. I turned my head and perceived Sir George. The surprise he caused kept me forcibly silent, and made me forget the situation I was in.' 'I thought dear Fanny you was reading, I came only for a parting kiss.'

'And before I could make a reply he was in my arms. The quickness and impetuosity of his action beggared me of my strength and presence of mind; my legs bent, and I tumbled down upon the bed. Sir George made such an excellent use of my sensibility, and of the advantages the looseness of my dress gave him, that I soon lost the thought of his wrongs, and of the danger I incurred; at last, his extreme audacity, encouraged by my seeming unwillingness to dispute him the victory, awaked me to the sense of his villany; and I gathered from it such powers of defence, that I forced him to an ignominious retreat.'

'Your anger is just, dear Fanny,' said he, falling on his knee at some distance from me, 'had I my sword I would punish myself for the odious attempt I have made upon you. The lovely fight seduced my reason—robbed me of my honour—I was the slave of the most fierce passion that ever raged in the human breast—I am but a man—I could make no resistance against the power of your charms—I am really innocent, though apparently criminal—when I came in, my intention was not to offend—I would not even have come had I known the situation you were in,—dear Fanny, forgive a man who adores you—who respects your virtue—who is in an agony of grief through fear of your contempt of him—say you forgive—I will not rise—nor cease to solicit pardon till I have obtained it.' The reflections I made at that time will probably displease the virtuous woman, who, having, perhaps, no other merit to plead in favour of the innocence of her actions, than the deformity of her person, affects to triumph over the feelings of nature. My vanity, flattered by the apology of Sir George, solicited his pardon, and obliged me to grant it. I had too good an opinion of myself not to think I was a gainer by his impertinence—not to think it would have been impossible for him to act in a more respectful manner. The sorrow he expressed was too true not to proceed from his heart. Should I lose a husband of his rank through a severity, which, though right, I might be justified not to employ, by the singularity of the circumstance, and his passion
for

for me, I was too vain and prudent to be so extremely delicate and severe.

‘ Leave the room this moment, Sir George, and I will forgive you.’

‘ Charming words—they restore me to life—I adore your good nature. Dear Fanny, add to your generosity the desire that I should stay a few minutes longer—I will step to the window——go to bed—I give you my word and honour to be as decent and respectful, as I have been bold and presuming.’

‘ The tone of his voice, and the looks he darted at me, making me dissident of his word, I insisted upon his leaving me immediately.

“ What, afraid still! have you no trust in my honour! Oh, dear Fanny, do you already despise me so much?”

‘ And he walked one step toward me.

“ One step farther, Sir George, and I will call.”

‘ His silence frightened me.

“ No!” exclaimed he on a sudden, “ this is too good, too tempting an opportunity. Fanny, you are my wife—I am your husband—my hand will to morrow atone for the offences of this night.”

‘ And he attempted to clasp me in his arms—I screamed, he stopped.

“ Your fear is vain; your mother cannot come.”

“ I am deceived—he is a villain,” said I to myself; and I assumed the behaviour prudence pointed out directly to me.

“ Stop, Sir George, and listen to me, said I, with a sentimental accent, I love you, and have no doubt of your honour. Though yet, Fanny Ramsay, I would not scruple to make you happy, were I as certain of not being surprised by my mother, as I am of your keeping your word to me. I expect her every minute; cannot you contrive how to prevent her coming here to-night; then, secure in one another’s arms, you will only find love in your Fanny.”

‘ And I gave him such a kiss as convinced him of my sincerity.

“ I have already, said Sir George, grown indiscreet by his confidence in that kiss, bid my valet de chambre to find pretences to keep her below.”

“ Oh the villain, the villain!” This I muttered within myself.

“ Give him more positive orders, dear Sir George; I would not for my life she should find you here with me. She is fond of arrack punch; she will not resist the temptation; by that means

means only we can be free till morning. Go and come back immediately."

"One kiss before I go."

"He took a dozen.

"I will admire every charm."

"It was not in my power to refuse.

"Sir George so presumptuously abused the consent he had forced from me, that nature prevailing over honour and anger in my breast, I suffered his wanton play, and connived at his audacious attempts. Sir George knew how to conquer, but not how to make use of his victory. At the very minute I lay panting in his arms, favouring his triumph, rather than opposing it, he discreetly declined the completing my defeat, that he might, as he said, enjoy, with an undisturbed delight, all the advantages of it.

"The respite he gave restored me to my reason, I approved his resolution, and he went away.

"The door was immediately locked and bolted, and I stepped into my bed, cursing my sensibility, and bewailing the cruelty of my fate.

"It was not long before Sir George came: his surprise was as great as the hope he had fondly indulged. He begged, prayed, intreated. I was inflexible and silent. "What a fool have I been;" exclaimed he with an oath. And he tiptoed to his room, damning me, himself, the day he had seen me, and the credulity that had deprived him of happiness."

In the second volume we meet with specious arguments in favour of incontinence; against the fallacy of which we think it our duty to warn our fair readers, looking upon ourselves, with respect to them in particular, as watchmen engaged to give notice of whatever is likely to injure them, and to prevent, as far as it is in our power, their falling into errors which might destroy that peace of mind which cannot easily be renewed. Lady B——'s arguments would not be indeed erroneous in a state of nature; but, according to the present political system, and the ideas we acquire by education, to adopt her notions would be to involve ourselves in a train of evil consequences, which reflection will readily point out. We shall say nothing of our author's opinion respecting the allowance of public diversions on Sundays, which one of his personages represents as very politic, and the cause which abroad restrains people within the bounds of decorum.

The translator, from an apprehension, *as he says*, of offending weak minds, has omitted such thoughts of his author as were repugnant to the commonly received notions of religion.

Though we will not invalidate this plea, we may observe, that had it not been for a disregard to a similar point of delicacy, the reformed churches might have still been involved in superstition and ignorance.

VII. *The History of Arsaces, Prince of Betlis.* By the Editor of *Chrysal.* 2 vols. 12mo. 5s. sewed. Becket.

FICTA, voluptatis causa, sint proxima veris, is the motto to this work; but we do not think it very applicable, as several of the adventures related are far from being consistent with probability. If, however, they be on that account the less pleasing, instruction (which is the principal end aimed at) may still be conveyed by them.

As this is a sensible performance, we are sorry to see the author (probably from a conformity to fashionable gravity) falling into such a contradiction as the following. Selim is represented as *convinced* of having committed a crime in quitting his father's house. He is soon after made prisoner by a troop of robbers, and on a division of the captives made in the expedition, falls to the lot of the leader of the troop, by whom he is appointed to the lowest offices in his squalid retinue. 'But I repined not, says he, I remembered the words of the prophet, that the days of man are numbered, and the events of his life written on the table, which standeth before the throne of God from the beginning of the world.—I therefore humbled myself before Heaven; and submitted without murmuring to its decrees.' Now, if the events of his life were written in Heaven before they came to pass, his quitting his father's house must have been predestined, and could not be a crime; and soon after we are taught to remember, that 'though the days of man are numbered, and the hour of his death appointed from the beginning, the manner of that death depends upon himself, whether in infamy or glory,' which, if the events of our lives are written in Heaven, or predestined, appears to us to be totally contradictory.

This work consists of lessons of morality taught by examples. Our author conducts his hero into several parts of the world, who by that means meets with instructors. In the East he meets with a bramin, who sets the conduct of the Europeans in that part of the world in a most unfavourable light. In such a light, however, as we very much fear it deserves; the instances of avarice and cruelty which have come to our knowledge authorizing our suspicions. 'Some years since, says the bramin, a company of these prowlers, who had wandered across the great ocean, from the remotest regions of the west, landed

landed upon our coast in want and wretchedness; the hardness of such an undertaking struck us; we received them with humanity; we relieved their necessities, and gave them the good things of our land, in exchange for trifles whose only value arose from their novelty.

Nor did we stop there. Engaged by the artifices, and respecting the undaunted spirits, of those our new acquaintances, we permitted them to erect habitations on our coasts, to which they might bring their merchandizes in future times, and from this ill-judged hospitality have proceeded all the miseries which at present overwhelm our country, and will probably bring it to utter ruin in the end.

The account which these adventurers gave of our wealth, and easiness to part with it, at their return home, encouraged others to make the same adventure. They came in such numbers as should have alarmed a just suspicion of their design. They fortified their habitations under pretext of defence against injuries never intended them; but in reality to secure their depredations, and overawe our sovereigns, whom they forced to enter into treaty with them on terms of equality.

Since that time their conduct hath been a continued series of the most atrocious crimes. Hardier in their nature, they take advantage of our pusillanimity and weakness, and unrestrained by those obligations which are the safeguards of society, the assurance of justice and peace, they break through every thing which would oppose their will, and laugh at our credulity for having thought them capable of good faith.

They grind the faces of the poor. The husbandman dares not to taste the fruits of his own labour; the artificer to sell the work of his hands, without their permission; a permission for which they make the wretches pay so dearly that all industry is discouraged, and the blessings of nature turned into the severest curse, by being thus withheld from them, though within their reach.

Nor are their outrages confined to the poor; they make our princes pass under harrows of iron, and lead our kings into captivity, to extort their wealth from them. How long heaven, in its wrath, will suffer them to continue this flagitious course, I presume not to divine.

The following character is given by the bramin of a great man, to whom Selim was to be introduced.

The manner in which he bears his present elevation, shews that it is not natural to him, but you must not form your judgment of him in other respects, from thence; few men exhibiting a stronger proof that superior talents are far from being the sole property of the superior ranks of life.

‘ Born in the lowest class of mankind, and bred to one of the meanest professions, by which industrious poverty strives to earn a scanty subsistence, he has raised himself by the mere force of his own genius, to his present height of affluence and power; a rise, it is true, to which his principles have contributed little less than his abilities, as they never restrained him from any thing by which he could propose advantage. A qualification common to almost all the men who have been honoured by the world with the name of great.

‘ It is but justice though to acknowledge that the actions by which he has thus raised himself have, in their first effect, merited from his superiors (for even he, high as he holds himself here, is no more than the servant of subjects in his native country) all the rewards which they have bestowed upon him.

‘ But if we strip those actions of the blazonry of success, and measure them by the rules of public as well as private virtue; we shall find that by blackening ambition with perfidy, corrupting private fidelity, and staining victory with murder, he has exceeded, in the most nefarious iniquity, all the ravagers of the earth who have built their greatness upon the miseries of mankind; as the consequence will prove, that instead of giving sanction to such crimes, by loading him with honours, his superiors should have punished him with the most ignominious death, to have given permanency to the very advantages he has acquired for them, the divine vengeance, though hitherto suspended, being now ready to burst in thunder on their heads for this injustice.

‘ His associates, continues he, emulous of his success in amassing wealth, but incapable of effecting it, as he had, by actions at the same time serviceable to their superiors, have imitated him in the most flagitious parts of his conduct, and laid the axe to the root of the advantages, which they drew from this country, by robbing the wretched natives of the means of supplying it; for who will work when he knows that the fruit of his labour will be ravished from him.

‘ Of this, indeed, they seem to be sensible themselves, but instead of being moved by that sense to change their measures, they have only changed the object of them.

‘ Seeing that the ruined land can no longer supply matter for their rapacity, they have turned it against their superiors, whom they have brought to the verge of equal ruin by a speculation of the wealth entrusted to their care, lavishing it in erecting fortresses, to guard against impossible assaults, and maintaining forces to fight against enemies who do not exist, that they may have an opportunity of appointing each other

to all the lucrative employments which attend armies, and make war at present little less ruinous to the victors than to the vanquished.

' Thus one is to supply materials, another to superintend the building, this to provide food, that cloathing for the men, and so on, arms, ammunition, every article possible to be wanted by an army, for all which, as they are to pay themselves, they contract in the greatest quantities, and at the highest rates, which mutual connivance can venture to impose upon common sense, at the same time that not one of them hath the remotest intention of fulfilling such contracts, either in the quantity or quality of the things to be provided, but suffer the miserable bands of robbers, which they call armies, to struggle with all the severities of climates not natural to them, and the want of every convenience, and almost necessary of life, if they cannot plunder them from the defenceless, and therefore more miserable, natives; iniquities which, however glaring, they practice without fear of punishment, the wealth they acquire by them, enabling them to laugh at justice, and hold the laws in defiance, in their own country whither they return to enjoy it, and make room for another hungry set to pursue their steps.'

There is great knowledge of mankind displayed in this work, which therefore does not derogate from the reputation its author acquired by the *Adventures of a Guinea*.

VIII. *The Apology of Benjamin Ben Mordecai to his Friends, for embracing Christianity, in several Letters to Elisha Levi, Merchant of Amsterdam. Letters V. VI. and VII. 4to. 6s. Wilkie.*

THIS learned writer in his Fourth Letter, of which we have given an account in January last, undertook to prove, that, according to the Jewish prophecies, the Messiah ought to have come before the destruction of the temple and the city of Jerusalem; and that the prophecies of him have been fulfilled in the person of Jesus Christ, who answers in every respect the prophetic character of the Messiah, and can be no other, if these prophecies be true.

In the Fifth Letter, finding it necessary to lay down a clear and distinct notion of those principles and criteria, by which the truth of the Christian religion is to be examined, he considers the nature of man, the attributes of God, and the method of his moral government over mankind, as far as the present subject is concerned; and endeavours to clear the scripture doctrine of the fall, and a mediatorial redemption,

from some of the false representations of its friends and its enemies.

With respect to the fall his opinion is this: that eternal life depended on the behaviour of Adam; that death was introduced by sin; that the Scriptures give us no intimation of Adam's natural immortality; but consider his existence as dependent on the tree of life; that the death which was threatened was not an eternal, but only a temporal death; that the human faculties were not depraved by the fall; that the guilt of Adam's sin did not descend on his posterity; and that death ought to be regarded as a wise and merciful appointment upon the introduction of sin.

He proceeds to consider upon what principles the redemption from death may be founded, and refutes the opinion of those Christian writers, who suppose, that God has not the power to forgive sins freely, or without the punishment of the sinner, or of a mediator in his stead. He then endeavours to answer this objection of the deists that God cannot forgive sins by, or for the sake, or at the intercession of a mediator.

One of his observations upon this head is as follows: 'If God can shew kindness to mankind, independent of their merit, he can certainly shew the same, or greater kindness to them, if it should in any degree promote the joy or honour of his son, whom he loves and esteems: and therefore God may advance the joy and honour of Christ, in this way, as well as in any other, that would be equally agreeable to him; and mankind may be blessed for the sake of Christ, independent of their own merit; and, if Christ should petition such a blessing to them, as a favour and reward to himself, the grant might be in answer to his petition.'

In the Sixth Letter, the author undertakes to prove, 1. That the original design of God from the beginning was, to bring all good men to salvation, by his son Jesus Christ; and that the first cause and mover in this gracious design was the free grace and love of God; 2. That this salvation hath been carried on through all dispensations from the beginning, and conducted by the ministration of Jesus Christ, under different names and characters, either immediately in person, or by his angel or angels; and 3. That the efficient cause or means, by which the salvation of men will be completed, will be the exercise of those godlike powers, of raising the dead, forgiving sin, and giving eternal life, which were conferred on Jesus Christ, by the Father, in reward of his humiliation, sufferings, and death.

The Seventh Letter is an Appendix, containing an explanation of some texts of Scripture, which have been misunderstood;

understood; and an answer to some objections, which have been urged against the Christian scheme.

The first point which the author endeavours to establish is the difference between punishment and suffering, and the absurdity of supposing Christ to have been *punished* for the sins of man. The Scripture-phrase of *imputing* righteousness, which some writers have so grossly perverted, means, he says, neither more nor less than the forgiveness of sins.

If it be asked, upon what grounds the Christians have founded the strange opinion of vicarious punishment, so derogatory to the attributes of God, and so contrary to the whole tenor of Scripture, our author replies: they have founded it upon figurative expressions taken literally. The doctrine, which we find in the gospels and epistles is this: that the blood of Christ was shed *for* many; he gave himself *for* us; he was delivered *for* our offences, &c. Here the question is, in what sense these things were done *for* us, and *for* many? ὑπερ ἡμῶν, περὶ πολλῶν, ἀντὶ πολλῶν, &c. If the true doctrine be, that these things were done upon our *account*, or for our *advantage*, the word *for* will have the same sense in all the texts: but if the doctrine be, that they were done *instead of*, the sense of the word will not be the same in the different texts; but must be greatly varied. For Christ could not be delivered *instead of* our offences, nor die *instead of* us: for if he did, we should not die ourselves. Nor could he be our pass-over, sacrificed *for* us, *in our stead*: for we were never sentenced to be sacrificed; and the passover was not a sin-offering; and therefore these things could not happen in our *stead*, but only upon our *account*, and for our *advantage*.

If any stress be laid upon the Greek prepositions, he observes, that as Christ suffered ὑπερ ἡμῶν, *for* us, so we also are said to suffer ὑπερ αὐτοῦ, *for* him, Phil. i. 29. not *instead of* him, but upon his *account*. We also suffer διὰ δικαιοσύνης, not *instead of* righteousness, but on account of it, 1 Pet. iii. 14. So περὶ is used, Acts xxvi. 7. and ἀντὶ, Mat. v. 38. an eye *for*, or on account of an eye, Mat. xvii. 27, &c.

If it be asked, how Christ was a ransom, and a sacrifice, our author shews at large, that he could not be so in a literal, but only in a figurative sense.

The word ἱλαστήριον, which is falsely translated *propitiation*, Rom. iii. 25. signifies the mercy-seat, described Exod. xxv. 17—22. Christ is called the mercy-seat from the very nature of his office, which was to declare the righteousness of God, for the remission of sins past, through his forbearance.

And upon this account, because we receive from him remission of sins, which was the effect of the sin-offerings, with

regard to legal uncleanness, and the purifying of the flesh, he is called by St. John ἱλασμος, which properly signifies a sin-offering, and is translated a propitiation.

By forgiving the sins of men, upon their repenting and entering into the church of God, he is said, ἱλασκεσθαι τὰς ἁμαρτίας, to appease sin, or to take away the sting or poisonous quality, or bad effects of sins.—These, and the like expressions are only figurative and partial representations of that great truth, that Christ is constituted the salvation of God, to give repentance and forgiveness. Rom. iii. 25. Acts v. 31.

Christ, continues our author, was not literally a *ransom*; but he received power to *ransom*, or deliver from sin and death*. He did not *pay* the debt, but he received power to *forgive* it. He was not *punished*, but he *suffered*, and thereby gained power to remit the punishment. His death was not an atonement, in the sense of that, which influences God to save; but as the means by which God saves. And he did not reconcile God to the world, for God was never at enmity with it, for he loved the world; but he reconciled the world to God, by gaining it over to the worship of God, and the practice of righteousness. And in this sense all these figurative expressions are consistent; and Christ may be said to be a ransom, and a sacrifice, and an atonement, and yet our sins to be forgiven *freely*, without the payment of any equivalent, or satisfaction for it.*

Among other expressions in Scripture, alluding to the Jewish ceremonies, and pressed into the service of vicarious punishment, is the following: Isaiah says, "He hath *borne* out griefs and carried our sorrows," that is, according to some interpreters, he was charged with our sins, and punished for them. But, our author rightly observes, that St. Matthew interprets them of his curing the sick and weak; for having said, he healed those that were sick, he adds, "that it might be fulfilled, which was spoken by Isaiah the prophet, he took our infirmities, and bare our sicknesses." Now if the taking our infirmities and bearing our sicknesses does not mean the suffering our infirmities and sicknesses in himself, but only the bearing them away or removing them from us, then the bearing our infirmities may also be understood to signify no more than the removing away from us our sins and iniquities by forgiveness. When it is said, that our sins were "laid upon

* Dr. Sykes, with whom our author generally coincides in the interpretation of Scripture phrases relative to the redemption, observes, that there are above fifty instances in the Old Testament, where the word λυτρον, to ransom, means barely to deliver, without any price or ransom paid. Redempt. p. 261.

him," it must be understood in the same sense, as when the apostle directs us to "cast all our care upon God," or when the psalmist says, "cast thy burthen upon the Lord." Where it does not mean, that God shall be made anxious with our cares, and feel the weight of our burthens, but merely that he shall take them away from us. And thus the word is understood in many places of scripture.

The benefit of Christ's death are by some thought to be confined to Christians; but this writer proves, that Christ is the Saviour of all men. See Tim. iv. 10. 1 John ii. 2. Rom. ii. 6, &c.

It is objected, that our salvation does not depend upon our actions, but our faith; and the following text is quoted: "he that believeth, and is baptized, shall be saved; but he that believeth not shall be damned." To shew the futility of this objection, the author proves, from the reason and nature of things, that virtuous actions are superior to faith, and that the text here cited does not relate to a future judgment, but to the admission of the Christian converts into the church of Christ on earth*.

The remaining part of this letter is employed in answering some deistical objections, drawn from the late and partial communication of the Christian religion; in explaining the Scripture sense of the word mystery; in evincing the credibility of the Christian religion, &c.

To this letter is subjoined a postscript, on miracles, in answer to Mr. Hume. That writer having defined a miracle to be, "a transgression of the laws of nature, by a particular volition of the Deity, or by the interposition of some invisible agent," our author observes, that there is not one miracle mentioned in the whole Scripture, that can be proved to agree with this definition; that the laws of nature, or, in other words, the laws of God, are never said to be transgressed by a miracle, in any one of the sacred writers, nor any thing like it once intimated; but that the direct contrary appears in the account of every miracle, which is particularly described, the cause being adequate to the effect, according to the laws of nature, in all of them, wherever either any material instruments are used, or the natural and immaterial powers of spiritual beings exerted.

The publication now before us completes the author's design; which was to shew, that Christianity is a revelation consistent with the Old Testament, the attributes of God, and the nature of man; or, in other words, a plain, regular, and con-

* See also Mark iv. 12. Matt. ix. 2. 22. xvi. 19. John iii. 18. v. 24. xx. 23.

sistent plan of divine œconomy, from the beginning to the end of the world, carried on by the ministration of the angel of the covenant, who led the Israelites through the wilderness.

In this work he has shewn great learning, acuteness, and judgment. He has accurately examined the various opinions among Christians, concerning the nature and person of Jesus Christ; and very ably supported an hypothesis, which seems to be the most probable of any that has been proposed. He has given us a rational idea of the fall, of predestination, election, imputed righteousness, atonement, salvation by faith, and many other points, on which the generality of theological writers have advanced some of the grossest absurdities.

IX. *A New System of Husbandry.* By C. Varlo, Esq. 3 vols. 8vo. 15s. [Concluded from Vol. XXXVII. p. 430.] Bew.

IN Chap. VI. the author treats of bogs, in which he delivers some sensible observations copied from other writers. In Chap. VII. he proceeds, in his unconnected manner, to the management of beans; in which, instead of recommending the noble husbandry of that pulse practised in Kent, he directs the old barbarous system of blendings; that is, pease mixed, and which exclude the hand-hoe. He says, clay land is best for them, yet directs, p. 133, two ploughings, which on such a soil is utterly impracticable.

Chap. XI. XII. are taken up with quack receipts for the cure of all evils which can befall a horse, cow, or sheep; we call them quack receipts, because the infallibility ascribed to them must stagger the belief of every reader.

In Chap. XIII. we have as curious a specimen of our author's abilities as in any other part of his work. It is on making hay. He recommends the practice directly contrary to that of the neighbourhood of London; where hay is made in a perfection to which most parts of the kingdom are strangers: he directs that it should after cutting lie two days to wither in the swarth without stirring, and if rain comes it is to be turned and lie as long: this is the true Yorkshire system of barbarity, which is a disgrace to the farmers of that country, and which is also a proof that they know no distinction between clover from which the leaf falls in stirring, and grass from which it does not fall.

In Chap. XIV. our author, in his usual train of connection, jumps from hay to madder; but this chapter is so replete with vulgar errors, with practices long since condemned, and in which the experience of Mr. Arbuthnot, the greatest madder planter in the kingdom, is directly contrary to him, that

we shall bestow no more time on this part of his work. He tells us, among other things, that you may draw as many plants as you please from the crop without injury to it. A very pretty piece of intelligence!—He likewise gives us his trials of green madder, p. 201, in just such a style as you would expect if no person had ever done it before him. Let this frivolous writer turn to M. d' Ambourney, and there he will find experiments on madder used green; and which deserve at least as much attention as those of Mr. Varlo.

In Chap. XV. the author turns politician, and recommends to the Irish legislature the turning stock farms into arable ones; and attributes all the misery of Ireland to these farms; as if the Irish farmers did not better know their interest in a country where there is a constant exportation of beef, than this itinerant adviser. And all this is upon his word, that every acre will give ten pounds produce in corn. What are we to think of such accounts?

In Chap. XVI. &c. we find flax treated of, but nearly in his usual unsatisfactory manner; though this be a subject which demands more than any other we know, a thorough attention, as there is not a book in our language that sufficiently illustrates it. Mr. Young's works, which contain so much information on other matters are exceedingly deficient in this. The article *bemp* concludes the volume.

Vol. III. is opened with potatoes. It is peculiarly unfortunate to be obliged to condemn many things we meet with in this work, but Mr. Varlo's system of laying a handful of dung to every potatoe slice, is, we shall venture to assert, a most miserable system of trifling, which totally destroys the idea of making the potatoe crop a rich dunged fallow for the following crops.

In Chap. II. we have a method of planting with the plough; in which dung is reckoned at 12s. an acre. Is the author serious? or are such accounts obtruded upon the public as mere matter of sport and amusement? This series of trifling continues through Chap. III. IV. and V. In Chap. VI. we are advised to plant waste whin land with potatoes. The scheme appears plausible; but whether it would succeed, we cannot determine from his experience, for he calculates the crop only at an hundred bushels.

In Chap. XVII. we have vetches treated of, but much in the manner of the rest of his directions. The man who could write a chapter on winter vetches, and never once mention the practice of soiling, must know little of husbandry.

Chap.

Chap. VIII. IX. X. XI. are on clover, upon which head the author writes in a very superficial manner, and takes no proper care to caution his readers against sowing it with second and third crops of corn.

In Chapter XII. and XIII. our author treats of lucerne, but he does it in a string of vulgar errors, and does not even pretend that he has any experience to be his guide. We shall therefore dismiss this chapter with the remark, that little attention ought to be paid to what he says on this subject.

Sainfoin is the subject of the XIVth. In this he says expressly there is little difference in the management of this grass, and lucerne and clover; than which he can hardly assert a greater error. Chap. XV. he dedicates to rye grass, telling us a farmer cannot sow a better crop, especially on wet clay land. The contrary is certainly the fact—a farmer cannot sow a worse crop, especially on wet land.

Passing Chap. XVI. on burnet, which contains nothing, we come to his enquiries into manures; there he tells us, p. 99, that the more salt a manure contains, the richer it is. At page 104 he calls it the mother of manure, which is so far from being fact, that nine-tenths of the experiments on salt prove it to be mischievous. Of marle he says he knows land that has given after that manure, fifteen good crops running, without the least caution against cropping land in such manner; he ought to have added, that the farmer deserved great reprehension for taking those crops. He recommends, p. 102, harrowing in soot with corn, when sown, instead of making it a top dressing for wheat in March; which is such a blunder that a man of experience could not have made. At p. 107 he says 160 bushels of lime is sufficient for the worst land in England; if so, why do they lay on 5 or 600 in Derbyshire, of the strongest lime in England.

At p. 115 he tells us he is naturally of a charitable disposition; what has this piece of vanity to do with his husbandry?

In Chap. XX. he does not properly distinguish soils, and he gives, as others have done, a preference to loamy clay above loamy sand, tho' the latter is much the better soil. At p. 135 he tells us, that marle is much neglected in Norfolk. Does the author know where it is more used? Surely he slept while in that county. His recommendation to marle or clay upon the sod, rather than on fallow, is very just.

In Chap. XXIV. and XXV. he treats of pease; but offers nothing worthy of attention, and seems to be very ignorant of the late improvements in this culture. From hence to the end of Chap. XXXVIII. he treats of wheat, barley, oats, rye,

&c.

&c. and through his directions for their cultivation he shews no acquaintance with numerous improvements which are already before the public. Next follows strange, unconnected, incoherent chapters, dialogues, trench-ploughing, &c. and after this a chapter on thin sowing, the aim of which is to recommend setting wheat grain by grain. Romantic projects, and inconsistent with œconomical experience.

Chapter XLII. contains a calendar for the farmers, which is useless as being incomplete. We come next to an appendix on adding farm to farm, in which he says nothing in a bad cause that has not been said twenty times before; also a chapter on the dog-act; others on weights and measures, &c. but none of them deserve much attention. He has, however, one observation we shall quote. 'Few men have travelled in England more than I have done, and I have made my remarks very minutely; upon the looking over of which, and comparing my journal with all the observations and computations I can make, I am clearly of opinion that there is daily a great increase of people.' We are glad to hear this opinion, and heartily wish it may be true.

Upon the whole, Mr. Varlo has travelled and made experiments to a very poor purpose, for as his experiments are by no means authenticated, no conclusions can be drawn from them. His travels are very trivially registered; so that although we have no doubt but he really did travel, yet the book does not give much satisfaction on this point; and has not the least claim to the title of a New System.

X. *The Lady's Travels into Spain; or, a Genuine Relation of the Religion, Laws, Commerce, Customs, and Manners of that Country, written by the Countess of Danois, in a Series of Letters to a Friend at Paris. 2 Vols. 12mo. 6s. Davies.*

AN English translation of these Travels was first published in this country upwards of seventy years ago, under the auspices of Sir Richard Steele. The novelty and merit of the work required the aid of no eminent name to procure it a favourable reception: the lively and entertaining manner in which the letters were originally written, and the faithful representation they contained of a people the least known of almost any nation in Europe, were sufficient to render the Countess of Danois' production an object of general regard. The alteration which Spain has suffered since that time in its manners and customs, and the advancement of our knowledge concerning them, are so inconsiderable, that these let-

ters

ters may still be considered as a just and useful delineation of the general state of that kingdom.

As a specimen of the work we shall select one or two passages from the first letter.

' At my arrival there, I intreated the baron de Castlenau, who had accompanied me from Dax, to bring me acquainted with some women, with whom I might spend my time with less impatience, till the litters came, which were to be sent to me from St. Sebastian.

' He readily complied with my request: for being a person of quality and worth, he is much esteemed at Bayonne. He failed not the next morning to bring several ladies to visit me.

' These women begin here to feel the scorching heat of the sun; their complexion is dark, their eyes sparkling; they are charming enough, their wits are sharp: and I could give you a farther account of their capacities, could I have better understood what they said: not but that they could all speak French, yet with such a different dialect, as surpass my understanding.

' Some who came to see me, brought little sucking pigs under their arms, as we do little dogs: its true they were very spruce, and several of them had collars of ribbons, of various colours: however, this custom looks very odd, and I cannot but think that several among themselves are disgusted at it: when they danced, they must set them down, and let these grunting animals run about the chamber, where they made a very pleasant harmony. These ladies danced at my intreaty, the baron of Castlenau having sent for pipes and tabors!

' The gentlemen who attended the ladies, took each of them her whom he had brought with him, and the dance began in a round, all holding hands: they had afterwards long canes brought them, and then each spark taking hold of the lady's handkerchief, which separated them from one another, moved very gracefully at the sound of this martial sort of music, which inspired them with such heat that they seemed not to be able to moderate it. This seemed to me to resemble the Pyrric dance so much celebrated by the ancients; for these gentlemen and ladies made so many turns, frisks, and capers, their canes being thrown up into the air, and dexterously caught again, that it is impossible to describe their art and agility: and I had a great deal of pleasure in seeing them; but I thought it lasted too long, and I began to grow weary of this ill ordered ball: when the baron de Castlepeau, who perceived it, caused several baskets of dried fruit to be brought in.'

The following anecdote presents us with an instance of the whimsical singularity of the Spanish customs.

‘ Determining to go but to St. Sebastian the next morning, which is but seven or eight leagues, I thought to dine before I set out: I was sitting at table, when one of my women brought me my watch to wind it up, as it was my custom at noon; it was a striking watch, of Tompion’s make, and cost me fifty louis d’ors: my banker, who was by me, shewed some desire to see it; I gave it him, with a customary civility. This was enough; my blade rises, makes me a profound reverence, telling me, “He did not deserve so considerable a present, but such a lady as I could make no other: that he would engage his faith and reputation, that he would never part with my watch as long as he lived; and that he found himself extremely obliged to me.” He kissed it at the end of this pleasant complement, and thrust it into his pocket; which was deeper than a sack. You will take me to be a very great sot, in saying nothing of all this, and I do not wonder at it; but I confess ingenuously, I was so surpris’d at his proceeding, that the watch was out of sight before I could resolve on what I was to do. My women, and the rest of my servants which were about me, stared on me, and I on them, blushing with shame and vexation to be thus caught: however, I recollected myself, and considered, that this man was to pay me a good round sum of money for the charge of my journey, and to return money to Bourdeaux, where I had taken it up; that having bills of credit on him, he might use several tricks to me, and put-offs, which might make me spend twice the value of the watch: in fine, I let him go with it, and endeavoured to do myself honour from a thing which gave me great mortification.

‘ I have learnt, since this little adventure, that it is the custom in Spain, when any thing is presented to one, if he likes it, and kisses your hand, he may take it with him. This is a very pleasant fashion, and being sufficiently acquainted with it, it will be my fault if I am trapt again.

We shall conclude our quotation with the account of female rowers in the subsequent passage.

‘ I left this inn, where they peeled me sufficiently; for this is a grievous dear country, and every one strives to be rich at his neighbour’s cost. A while after we had left the town, we entered on the Pyrenean mountains, which are so high and steep, that looking down you see not without horror, the precipices which environ them: we went thus as far as Renteria. Don Antonio (which was my banker’s name) went before me, and for my more commodious passage, he obliged me to quit
my

my litter; for although we had traversed several mountains, yet there remained more difficult to pass: he made me to enter into a little boat, which he had prepared to go down the river of Andaye; till we were near the mouth of the sea, where we saw the king of Spain's galleons; there were three very fine and large ones. Our little boats were set forth with gilt streamers; they were managed by girls, who were very lusty and handsome; there are three in each, two that row, and one who holds the rudder.

‘ These wenches are very well shaped, of chesnut complexion, have very good teeth, hair black, which they tie up with ribbons, in knots, and so let it hang behind them: they wear a kind of veil on their heads, made of muslin, embroidered with flowers of gold and silk, which hangs loose, and covers their breasts: they wear pendants in their ears of gold and pearls, and bracelets of coral; they have a kind of justaucorps, like our gypsies, whose sleeves are very strait: I can assure you they charmed me. I was told, these wenches swim like fishes, and suffer neither women nor men among them. This is a kind of a republic, to which they repair from all parts, and where their parents send them very young.

‘ When they are willing to marry, they go to mafs at Fontarabia, which is the nearest town to them, and there the young men come to choose them wives to their humour. He that will engage himself in Hymen's bonds, goes to his mistress's parents, declares to them his intentions, regulates every thing with them: and this being done, notice of it is given to the maid: if she likes the party, she retires to their house, where the nuptials are celebrated.

‘ I never saw a more gay air than that on their countenances; they have little habitations along the water-side, and there are old maidens, to whom the younger pay respect, as to their mothers. They related these particulars to us in their language, and we hearkened to them with great delight, when the devil, who never sleeps, disturbed us with a vexatious adventure.

‘ My cook, who is a Gascon, and exactly of the humour of those of that country, was in one of our boats behind us, at some distance, very near a young Biscaneer, who appeared to him very handsome; he contented not himself with telling her as much, but would have rudely turned up her veil. She not being used to this sort of plain dealing, without any words broke his head with her oar: having done this exploit, fear seizing on her, she threw herself immediately into the water, though the season was very cold, and swam with great
swift-

swiftness; but having all her cloaths on, and it being far to the shore, her strength began to fail her. Several of these wenches who saw this at land, leapt immediately into their boats to her assistance, when those who had remained in the boat with the cook, fearing the loss of their companion, fell on him like two furies, resolving by all means to drown him, and had like two or three times to have overturned their little vessel, which we beholding from ours, had much a-do to part and appease them.

‘ I assure you, the foolish Gascon was so cruelly handled, that he was all over blood; and my banker told me, that these young Biscaneers provoked, are worse than lions. In fine, we came to land, but were scarcely on shore, but we saw this wench which was saved out of the water, making up towards us, with near fifty others, each with an oar on their shoulder, marching in battle array, with fife and drum; when she who was to be the mouth of the company, advanced, and calling me several times Andria, which is to say, Madam, so that’s all I could retain of her speech) gave me to understand, “ That they would have my cook’s skin, if satisfaction were not made proportionably to the damage done their companion’s cloaths.” At the ending of which words, the she-drummers fell loudly beating their drums, and the rest of their Amazons set up an hollowing, leaping and dancing, and fencing with their oars in a most astonishing manner.

‘ Don Antonio, to make me amends for the present he had wrung from me, (I cannot but often mention it, lying on my heart as it does) undertook to make peace: he found that my cook, who thought himself sufficiently beaten, had reason to give nothing; and therefore he distributed some pieces of money among this marine troop: on receipt of which they set forth louder hollows than before, and wished me a good journey, and speedy return, each of them dancing and singing at the sound of their pipes and tabors.’

We may observe of the Countess of Danois’ letters in general, that they are written with no less candour and justness of sentiment, than with fidelity and an experimental knowledge of the Spanish manners and customs. She improved to the best advantage the opportunities she enjoyed of gratifying her curiosity, from her rank, her connections, and her residence in that country for some years; and to the most authentic information she has added the embellishment of sprightly and agreeable narrative. This edition of the work is greatly improved in the language, as well as by an accession of fresh materials; and as the first edition was dedicated to a person

eminent for wit and genius, the present is introduced to the world under the auspices of Mr. Foote, in a short, but elegant address.

XI. *The White Bull, an Oriental History, from an Ancient Syrian Manuscript, communicated by Mr. Voltaire. Cum notis Editoris et Variorum. The whole faithfully done into English. 12mo. 3s. sewed. Bew.*

XII. *Le Taureau Blanc, or the White Bull; from the French. Translated from the Syriac, by M. de Voltaire. 8vo. 1s. 6d. Murray.*

THE metamorphosis of Nebuchadnezzar has furnished Voltaire, or the author, whoever he is, with the basis of the present work, and with an opportunity of placing in a ridiculous light sundry matters highly revered by many sober Christians. The first of the translations before us, neither servilely copies the phrase of the original, nor, however free, too far deviates from the sense of it. The notes are pertinent and satirical, and, as well as the preface, show the translator to be a man after the author's own heart. The Second (*Le Taureau Blanc*) is not of equal merit. That our readers may compare the styles in which they are written, we shall make extracts from each of them.

The White Bull.

'You are mistaken, Madam, said the sage Mambres. 'Tis not your father has played you this cruel trick: 'tis a Jew fellow, an inveterate enemy of ours, a fellow that comes out of a little country hedged in somewhere among the croud of nations, your august lover had subdued to civilize them. As to the matter of the metamorphose, there is nothing so wonderful in all that—I have made cleverer ones formerly, you know, myself *.

No-

Le Taureau Blanc.

'It was not your father who played him this cruel trick, said the wise Mambres, it was a native of Palestine, one of our ancient enemies, an inhabitant of a little country comprehended in that crowd of kingdoms which your lover has subdued, in order to polish and refine them. Such metamorphoses must not surprise you; you know that formerly I performed more extraordinary. Nothing was at that time more common than those

* Mambres, our author says, was one of those who had made their rods serpents, in the contest with Moses and Aaron.

The White Bull.

Nothing was more common at one time of day, than these doings, which are now matter of so much astonishment to the sages. The true histories that you and I have read together teach us, how Lycaon, king of Arcadia, was changed into a wolf; the fair Callista, his daughter, into a bear; Io, daughter of Inachus, our venerable Isis, into a cow; Daphne into a laurel; Syrinx into a reed; and the wife of Lot, the best, the tenderest father that ever was, isn't she to be seen in our neighbourhood here, a handsome statue of as good salt as ever was tasted; that has preserved all the marks of her sex, and is as regular every month as a lady would wish to be, as the great men who have seen it with their own eyes are ready to attest*. I myself saw all these things when I was young—I have seen seven potent cities in as dry and parched a spot as ever you set eyes on, transformed all at once into a fine lake—In my young days you could not go out of your door without stumbling upon a metamorphosis.

The White Bull.

'Tell me, wretch, didst eat venison and turtle every day

Le Taureau Blanc.

those changes which at present astonish philosophers. True History, which we have read together, informs us that Lycaon, king of Arcadia was changed into a wolf; the beautiful Callista, his daughter, into a bear; Io, the daughter of Inachus, our venerable Isis, into a cow; Daphnis into a laurel; Sirinx into a flute; the fair Edith, wife of Lot, the best and most affectionate father that ever was in the world, is she not become, in our neighbourhood, a pillar of salt, very sharp tasted, which has preserved all the marks of her sex and periodical returns, as the great men attest who have seen it. I was witness to this change in my youth. I saw seven powerful cities in the most dry and parched situation in the world, all at once transformed into a beautiful lake. In the early part of my life, the whole world was full of metamorphoses.

Le Taureau Blanc.

'Tell me, did you eat ribs of beef and pullets every day

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when

* Tertullian, in his Poem on Sodom, says, —

Dicitur et, vivens alio sub corpore, sexus
Munificos solito dispungere sanguine menses.

St. Ireneus. B. IV. Per Naturalia quæ sunt consuetudine forminæ ostendens. —

The White Bull.

day when thou wast shut up ten months together in the house-boat? Why, sir, says the raven, you may sneer, but there were rare doings in that same house-boat——Marry, come up, there was no want for any thing there—there was as good roast and boiled twice a day as you would wish to see, for gentlemen of my class, who live upon butcher's meat; for instance, vultures, kites, eagles, buzzards, hawks, horn-owls, tarsels, owls, falcons, and the rest of us.—There was a still more plentiful table for the lions, leopards, tygers, panthers, hyenas, wolves, ounces, bears, foxes, polecats, and the whole tribe of four legged beef-eaters.—In this ark, as they called it, there were eight two legged animals without feathers like yourself, the only ones then in the world; Noah and his wife, a young couple, the oldest not above six hundred, their three sons, with their wives, whose business was to sweep the house, cook our victuals, and clean our water-closets.—'Twould have done your heart good to have seen how carefully, cleverly, and tidily, these eight servants of ours tossed up a dinner for more than four thousand in company, all as hungry as hunters; to say nothing of the fatigues of running up and down after ten or twelve thousand more who lived upon salads,

Le Taureau Blanc.

when you was ten whole months in the ark? Sir, said the raven, we had there very good cheer; they served up roast meat twice a day to all the fowls of my species, who live upon nothing but flesh; such as the vultures, kites, eagles, buzzards, sparrow-hawks, owls, tarsels, falcons, great owls, and an innumerable croud of birds of prey. They furnished with the most plentiful profusion the tables of the lions, leopards, tigers, panthers, hyenas, wolves, bears, foxes, polecats, and all sorts of carnivorous quadrupeds. There were in the ark eight persons of distinction, and the only ones who were then in the world, continually employed in the care of our table and our wardrobe; Noah, and his wife, who were about six hundred years old, their three sons, and their three wives. It was charming to see with what care, what dexterity, what cleanliness, our eight domestics served four thousand of the most ravenous guests, without reckoning the amazing trouble which about ten or twelve thousand other animals required, from the elephant and the gyraffe, to the silk-worm and flie.'

lads; from the elephant and the gyraffe, to the fly and silkworm.

In the Preface to *The White Bull*, too much pains is taken to chastise the author of a Magazine; but it would be injustice not to compliment the translator's assistant annotators, viz. the penetrating Pordomyzus Paracelsus, on his skill in natural philosophy; the experienced Hysteroproteus Faber, on his knowledge of ancient customs; the bon vivant Heliogabalus Sacer, on his judgment in spiritual food, &c. &c.

XIII. *A Description of that admirable Structure, the Cathedral Church of Salisbury. With the Chapels, Monuments, Grave-Stones, and their Inscriptions. To which is prefixed, an Account of Old Sarum.* 7s. 6d. sewed. Baldwin.

THE British cathedrals being generally the most ancient structures in the island, an account of them seldom fails to engage the attention of the reader; and though in the history of those edifices we meet with few anecdotes that raise in the mind ideas either of remote domestic occurrences, or of public transactions, yet we feel ourselves impressed with a reverential awe in the contemplation of objects which have been appropriated to religious exercises through a long succession of ages. As far as local circumstances can influence the imagination, it must be peculiarly affected by the description of scenes where truths the most important to the happiness of mankind have been delivered, and where contrition has awakened many generations to the practice of virtue and piety. Next to the tombs of our ancestors, the prospect of the sacred mansions of devotion is calculated to inspire the soul with moral reflections. It resounds, so to speak, in our ears the collective voice of departed millions, echoing the doctrines of Christianity, and crying aloud to their posterity to forsake the paths of folly and irreligion.

The first part of this volume contains an account of Old Sarum, a town of great antiquity, said to have been a fortress of the Britons before the Roman conquest, and afterwards a Roman station. Here Kenric, the Saxon frequently resided; and Edgar assembled a parliament, or great council, in the year 960, in which several laws were enacted. Here likewise, in the year 1086, the principal landholders in England, submitting to the military tenure, became vassals to William the Conqueror, and did homage to him in person. In subsequent periods we find Old Sarum distinguished for being the scene of several

other national assemblies ; and copies are produced of various ancient charters and deeds relating to the city and cathedral of Salisbury. This cathedral is said to have been founded by bishop Osmund in the eleventh century, with the assistance of the bishops of Winchester and Bath ; and here, we are told, was at first the king's free chapel, as that at Windsor is at present. In this work we meet with the following stanzas relative to bishop Poore, who could not determine on what spot to build his new church, after he had obtained leave of the pope and king for its removal.

' One time as the prelate lay on his down bed,
Recruiting his spirits with rest,
There appear'd, as 'tis said, a beautiful maid,
With her own dear babe at her breast.

To him thus she spoke, (the day was scarce broke,
And his eyes yet to slumber did yield)
" Go, build me a church without any delay,
Go, build it in Merry-field."

He awakes and he rings ; up ran monks and friars,
At the sound of his little bell ;
I must know, said he, where Merry-field is,
But the Devil a bit cou'd they tell.

Full early he rose on a morning grey,
To meditate and to walk ;
And by chance o'erheard a soldier on guard,
As he thus to his comrade did talk :

" I will lay on the side of my good eughen bow,
That I shoot clean over the corn,
As far as that cow in yon Merry-field,
Which grazes under the thorn.

Then the bishop cry'd out, " Where is Merry-field ?"
For his mind was still on his vow ;
The soldier reply'd, " By the river's side,
" Where you see that brindled cow."

Upon this he declar'd his pious intent ;
And about the indulgencies ran,
And brought in the people to build a good steeple,
And thus the cathedral began.'

Our author afterwards presents us with the several accounts of Old Sarum, delivered by Leland, Lambarde, and Stukeley. The first of these writers affirms that it is of great antiquity ; the second, that it was a place of not much fame in our chronicles before the Norman conquest ; but the description
of

of it by Dr. Stukeley, in his *Itinera Curiosa*, is so explicit, and gives so clear an idea of the singularity of its construction, that we shall lay it entire before our readers.

' This city (*Sorbiodunum*, or Old *Sarum*) is perfectly round and form'd upon one of the most elegant designs one can imagine, probably a fortress of the old Britons; the prospect of this place is at present very august, and wou'd have afforded us a most noble sight, when in perfection, such a one will not be difficult to conceive when we have described it. It fills up the summit of an high and steep hill, which originally arose equally on all sides to an apex. The whole work is 1600 foot diameter, included in a ditch of prodigious depth; 'tis so contrived that in effect it has two ramparts, the inner and the outer, the ditch between. Upon the inner, which is much the higher, stood a strong wall of 12 foot thick, their usual standard, which afforded a parapet at the top, for the defendants, with battlements quite round. Upon still higher ground, is another deep circular ditch of 500 foot diameter, this is the castle or citidel. Upon the inner rampire of this was likewise another wall, I suppose of like thickness, so that between the inner ditch and the outer wall all around, was the city; this is divided into equal parts by a meridian line. Both the banks are still left, one to the south the other to the north; and these had walls upon them too. The traces of all the walls are still manifest and some parts of them left. In the middle of each half towards the east and west is a gate with each a lunet before it, deeply ditch'd and two oblique entrys; that to the east is square, to the west round. The hollow where the wall stood is visible quite round, though the materials are well nigh carried away to New *Sarum*. In every quarter were two towers, the foundations plainly appearing. Then with those that were upon the cardinal points, the gates and the median rampart, as it must necessarily be understood, there were 12 in the whole circumference; so that supposing it about 5000 feet in circumference, there was a tower at every 400. Hence we may imagine the nature of the city was thus; a circular street went round in the middle between the inner and outer fortifications concentric to the whole work, and that cross streets like radii fronted each tower; then there were 24 islets of building, for houses temples or the like. Now such was the design of this place that if one half was taken by an enemy, the other wou'd still be defensible; and at last they might retire into the castle. The city is now plowed over and not one house left.'

This account, our author observes, corresponds so exactly with *Alesia* in Gaul, as described by *Cæsar*, that both those

places may be considered as built upon the same model: and it being generally admitted that Alesia was founded by the Phœnician Hercules, the antiquarian scruples not to ascribe the foundation of Old Sarum likewise to that extraordinary personage; a conjecture which he endeavours to support by the etymology of Sorbiodunum, its Latin name.

After the account of Old Sarum there follows a minute and accurate description of the present state of Salisbury Cathedral, &c. illustrated with excellent engravings. The most uninteresting part of the work, and what, we think, the author ought not to have included, is the monumental inscriptions. As epitaphs, these have in general little merit, and they are of too modern a date to afford any pleasure to antiquaries. The volume concludes with an account of the bishops of Old and New Sarum, and some additional remarks. To those who are desirous of knowing the ancient and present state of the places and edifices here described, and to architects in particular, this work will undoubtedly prove acceptable. It contains a variety of materials, and the great number of plates, with which it is embellished, are well executed.

XIV. *The Patriot. Addressed to the Electors of Great Britain.*
8vo. 6d. Cadell.

IF the late unexpected dissolution of parliament has frustrated the hopes of some candidates for the senatorial dignity, it seems also to have, in a great measure, precluded the effect of such addresses to the public as had been intended by political writers, respecting the general election. Those who wish every voter on that occasion to be influenced by the most laudable and disinterested motives, will probably regret that the sensible production now before us did not make its appearance at a more early period, when it might have been circulated over the nation, and proved the means of much public utility. Late as it is published, however, it may yet be productive of good effects, by teaching how to estimate the merit of political characters, and distinguish the signs of genuine patriotism from that which is spurious and affected.

This judicious writer sets out with describing a real patriot, whom he defines to be a person whose public conduct is regulated by one single motive, the love of his country, and who, as a member of the legislature, has nothing in view but the common interest. He thus delineates the conduct by which some men aspire to this respectable character.

‘ Some claim a place in the list of patriots by an acrimonious and unremitting opposition to the court.

‘ This mark is by no means infallible. Patriotism is not necessarily included in rebellion. A man may hate his king, yet not love his country. He that has been refused a reasonable or unreasonable request, who thinks his merit unrated, and sees his influence declining, begins soon to talk of natural equality, the absurdity of *many made for one*, the original compact, the foundation of authority, and the majesty of the people. As his political melancholy increases, he tells, and perhaps dreams of the advances of the prerogative, and the dangers of arbitrary power; yet his design in all his declamation is not to benefit his country, but to gratify his malice.

‘ These, however, are the most honest of the opponents of government; their patriotism is a species of disease; and they feel some part of what they express. But the greater, far the greater number of those who rave and rail, and enquire and accuse, neither suspect, nor fear, nor care for the public; but hope to force their way to riches by virulence and invective, and are vehement and clamorous, only that they may be sooner hired to be silent.

‘ A man sometimes starts up a patriot, only by disseminating discontent and propagating reports of secret influence, of dangerous counsels, of violated rights and encroaching usurpation.

‘ This practice is no certain note of patriotism. To instigate the populace with rage beyond the provocation, is to suspend public happiness, not to destroy it. He is no lover of his country, that unnecessarily disturbs its peace. Few errors, and few faults of government can justify an appeal to the rabble; who ought not to judge of what they cannot understand, and whose opinions are not propagated by reason, but caught by contagion.’

The author proceeds to expose the fallacy of affected patriotism by a variety of allusions. We shall present our readers with such of these as refer to transactions the most recent.

‘ A patriot is necessarily and invariably a lover of the people. But even this mark may sometimes deceive us.

‘ The people is a very heterogeneous and confused mass of the wealthy and the poor, the wise and the foolish, the good and the bad. Before we confer on a man, who caresses the people, the title of patriot, we must examine to what part of the people he directs his notice. It is proverbially said, that he who dissembles his own character, may be known by that of his companions. If the candidate of patriotism endeavours to infuse right opinions into the higher ranks, and by their influence to regulate the lower; if he consorts chiefly with the wise, the temperate, the regular and the virtuous; his love of the people may be urged in his favour. But if his first or principal application be to the indigent, who are always inflammable; to the weak, who are naturally suspicious; to the ignorant, who are easily misled; and to the profligate, who have no hope, but from mischief and confusion; his love of the people proves little in his favour. No man can reasonably be thought a lover of his country, for roasting an ox, or burning a boot, or attending the meeting at Mile-end, or registering his name in the Lumber-troop. He may, among the drunkards, be a *hearty fellow*, and among sober handicraftsmen, a *free spoken gentleman*; but he must have some better distinction, before he is a *patriot*.

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‘ A patriot is always ready to countenance the just claims, and animate the reasonable hopes of the people; he reminds them frequently of their rights, and stimulates them to resent encroachments, and to multiply securities.

‘ But all this may be done in appearance, without real patriotism. He that raises false hopes to serve a present purpose, only makes a way for disappointment and discontent. He who promises to endeavour, what he knows his endeavours unable to effect, means only to delude his followers by an empty clamour of ineffectual zeal.

‘ A true patriot is no lavish promiser: he undertakes not to shorten parliaments, to repeal laws, or to change the mode of representation, transmitted by our ancestors: he knows, that futurity is not in his power, and that all times are not alike favourable to change.

‘ Much less does he make a vague and indefinite promise of obeying the mandates of his constituents. He knows the prejudices of faction, and the inconstancy of the multitude. He would first enquire, how the opinion of his constituents shall be taken. Popular instructions are commonly the work, not of the wise and steady, but the violent and rash; and meetings held for directing representatives are seldom attended, but by the idle and the dissolute; and he is not without suspicion, that of his constituents, as of other numbers of men, the smaller part may often be the wiser.

‘ He considers himself as deputed to promote the public good, and to preserve his constituents, with the rest of his countrymen, not only from being hurt by others, but from hurting themselves.’

After delineating the common marks of patriotism, and evincing them to be such as may frequently impose upon the multitude, the author next enquires, ‘ whether there are not some characteristical modes of speaking or acting, which may prove a man to be *not a patriot*.’ We shall lay before our readers part of the arguments on this subject.

‘ As war is one of the heaviest of national evils, a calamity, in which every species of misery is involved; as it sets the general safety to hazard, suspends commerce, and desolates the country; as it exposes great numbers to hardships, dangers, captivity, and death; no man, who desires the public prosperity, will inflame national resentment by aggravating minute injuries, or enforcing disputable rights of little importance.

‘ It may therefore be safely pronounced, that those men are no patriots, who when the national honour was vindicated in the sight of Europe, and the Spaniards having invaded what they called their own, had shrunk to a disavowal of their attempt and a cession of their claim, would still have instigated us to a war for a bleak and barren spot in the Magellanic ocean, of which no use could be made, unless it were a place of exile for the hypocrites of patriotism.

‘ Yet let it not be forgotten, that by the howling violence of patriotic rage, the nation was for a time exasperated to such madness, that for a barren rock under a stormy sky, we might have now been fighting and dying, had not our competitors been wiser than ourselves; and those who are now courting the favour of the people by noisy professions of public spirit, would, while they were counting the

the profits of their artifice, have enjoyed the patriotic pleasure of hearing sometimes, that thousands had been slaughtered in a battle, and sometimes that a navy had been dispeopled by poisoned air and corrupted food.

‘ He that wishes to see his country robbed of its rights, cannot be a patriot.

‘ That man therefore is no patriot, who justifies the ridiculous claims of American usurpation; who endeavours to deprive the nation of its natural and lawful authority over its own colonies: those colonies, which were settled under English protection; were constituted by an English charter; and have been defended by English arms.

‘ To suppose, that by sending out a colony, the nation established an independent power; that when, by indulgence and favour, emigrants are become rich, they shall not contribute to their own defence, but at their own pleasure; and that they shall not be included, like millions of their fellow-subjects, in the general system of representation; involves such an accumulation of absurdity, as nothing but the shew of patriotism could palliate.

‘ He that accepts protection, stipulates obedience. We have always protected the Americans; we may therefore subject them to government.

‘ The less is included in the greater. That power which can take away life, may seize upon property. The parliament may enact for America a law of capital punishment; it may therefore establish a mode and proportion of taxation.’

The author afterwards examines the reasoning of those who insist on the injustice of punishing a whole province for the faults of individuals; an expedient which, though apparently inequitable, he shews is founded upon principles of political necessity. He concludes with acknowledging the great benefits which our constitution derives from the laws enacted by the late parliament, and expresses a desire that the next house of commons may adopt the same principles.

The first sentence in the following quotation affords a reason for presenting our readers with this part of the pamphlet.

‘ That man likewise is *not a patriot*, who denies his governors their due praise, and who conceals from the people the benefits which they receive. Those therefore can lay no claim to this illustrious appellation, who impute want of public spirit to the late parliament; an assembly of men, whom, notwithstanding some fluctuation of counsel, and some weakness of agency, the nation must always remember with gratitude, since it is indebted to them for a very ample concession in the resignation of protections, and a wise and honest attempt to improve the constitution, in the new judicature instituted for the trial of elections.

‘ The right of protection, which might be necessary when it was first claimed, and was very consistent with that liberality of immunities in which the feudal constitution delighted, was by its nature liable to abuse, and had in reality been sometimes misapplied, to the evasion of the law, and the defeat of justice. The evil was perhaps not adequate to the clamour; nor is it very certain, that the possible good of this privilege was not more than equal to the pos-

possible evil. It is however plain, that whether they gave any thing or not to the public, they at least lost something from themselves. They divested their dignity of a very splendid distinction, and shewed that they were more willing than their predecessors to stand on a level with their fellow-subjects.

‘ The new mode of trying elections, if it be found effectual, will diffuse its consequences further than seems yet to be foreseen. It is, I believe, generally considered as advantageous only to those who claim seats in parliament; but, if to chuse representatives be one of the most valuable rights of Englishmen, every voter must consider that law as adding to his happiness, which makes his suffrage efficacious; since it was vain to chuse, while the election could be controled by any other power.

‘ With what imperious contempt of ancient rights, and what audaciousness of arbitrary authority, former parliaments have judged the disputes about elections, it is not necessary to relate. The claim of a candidate, and the right of electors are said scarcely to have been, even in appearance, referred to conscience; but to have been decided by party, by passion, by prejudice, or by frolic. To have friends in the borough was of little use to him, who wanted friends in the house; a pretence was easily found to evade a majority, and the seat was at last his, that was chosen not by his electors but his judges.

‘ Thus the nation was insulted with a mock election, and the parliament was filled with spurious representatives; one of the most important claims, that of a right to sit in the supreme council of the kingdom, was debated in jest, and no man could be confident of success from the justice of his cause.

‘ A disputed election is now tried with the same scrupulousness and solemnity, as any other title. The candidate, that has deserved well of his neighbours, may now be certain of enjoying the effect of their approbation; and the elector, who has voted honestly for known merit, may be certain that he has not voted in vain.

‘ Such was the parliament, which some of those, who are now aspiring to sit in another, have taught the rabble to consider as an unlawful convention of men, worthless, venal, and prostitute, slaves of the court, and tyrants of the people.

‘ That the next house of commons may act upon the principles of the last, with more constancy and higher spirit, must be the wish of all, who wish well to the public; and it is surely not too much to expect, that the nation will recover from its delusion, and unite in a general abhorrence of those, who by deceiving the credulous with fictitious mischiefs, overbearing the weak by audacity of falsehood, by appealing to the judgment of ignorance, and flattering the vanity of meanness, by slandering honesty and insulting dignity, have gathered round them whatever the kingdom can supply of base, and gross, and profligate; and raised by merit to this bad eminence, arrogate to themselves the name of patriots.’

This little tract comprehends, either expressly or in allusion, a view of the most conspicuous public transactions of this country for some years. Through the whole, the author addresses himself to the understanding of his readers. The pictures which he has drawn both of real and pretended patriot-

patriotism, are just and characteristic; and it would greatly conduce to the tranquillity of the nation, that the features were more generally known.

XV. *Sermons chiefly upon Religious Hypocrisy, by the Author of the Essays on Public Worship, &c. 2 Vols. 8vo. 5s. sewed. Payne.*

MR. Addison somewhere observes, that hypocrisy, at the fashionable end of the town, is very different from hypocrisy in the city*. The modish hypocrite endeavours to appear more vicious than he really is; the other kind of hypocrite more virtuous. The former is afraid of every thing that has the shew of religion in it, and would be thought engaged in any criminal gallantries and amours, of which he is not guilty. The latter assumes a face of sanctity, and covers a multitude of vices under a seeming religious deportment. There is a third sort of hypocrites, who not only deceive the world, but very often impose on themselves. These different kinds of hypocrisy cannot be too much detested. The first is a flagrant depravity of mind, which induces a man to prefer the appearance of vice to virtue, a despicable to an amiable character. The second disgraces and abuses virtue by assuming her resemblance. The last, though not more criminal, is more dangerous than either of the former, as it is accompanied with mental blindness and self-deception.

The design therefore of the author in these discourses is laudable. It is to point out the difference between hypocrisy and religion, and to expose the former, wherever it appears in the robes of piety.

In the first discourse he shews, that our private opinions depend very much on our characters, and that every man's God is such a one as himself.

* The best representations, that can be made of the works of God; the most express declarations of Scripture, that he is good and merciful to all his creatures, will not signify to a man of a ferocious and cruel disposition; he views every thing through his own passions; he turns the universe upside down; places the devil at the head of it, and deals out thunder, wrath, and damnation to all but himself and a few favourites. On the other hand, the humane and good-natured entertains more liberal sentiments; he wishes all men happy; and his God is therefore benevolent and good; he finds merciful designs even in evils, and banishes punishment and misery out of the universe. These two characters must be ever at variance; their views of the works of God, and the ser-

* In the present age this observation is not just. The city cockcomb affects the vices of the man of fashion; and is proud of his amorous connections in the New buildings, or Soho.

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vice due to him; their views of Christianity and its obligations are totally different, from the difference of their understandings; but principally from the difference of their tempers.

The purport of the second discourse is to shew, that all mankind walk in a vain shew; and are generally unhappy from various kinds of mistake and imposture; that young people form visionary prospects of life; and that the reading of romances encreases the delusion; that parade and ostentation are the ends of all our toil and trouble; that our pretensions are quite opposite to our real characters; that the candour and liberality of the present times are mostly affectation; that in the general commerce of social life, in friendship, in love, and in the most important of all social connections, we seldom shew our natural faces; that selfishness puts on the appearance of generosity, severity of gentleness, and cruelty of sentiment and sensibility.

The subject of the third discourse is religious perfection; the character of the mere philosopher, and the mere religionist on one hand, and that of the real good man on the other.

In the fourth sermon, preached on Christmas-day, the author endeavours to prove, that merely giving and receiving entertainments, is so far from being criminal, or opposite to the spirit of Christianity, that under the regulations of economy and temperance, and with the views of promoting friendship, good neighbourhood, and general benevolence, few things in outward manners, can be more virtuous, and more conformable to the spirit of Christianity; one of the principal ends of which was to introduce peace and good will among men.—He then proceeds to recommend beneficence to the poor.

The fifth discourse is intended to shew, that the entertainment of a fancy, the gratification of a passion, or the love of pleasure is natural and lawful; that they who condemn all passions and all pleasures, have more zeal than knowledge; and where they have any influence, must in this instance do injury, rather than service to the interest of religion; and that we are only reprehensible, when in our pursuits of pleasure we neglect or transgress any part of our duty, or become lovers of pleasure more than lovers of God.

The design of the sixth discourse is to evince, that the works of the creation, and especially the common and general effects of divine goodness, furnish the best proofs of a providence, and ought to produce in us the firmest and best principles of devotion.

In the seventh sermon the author explains the nature and design of the Lord's Supper, and points out some of the most
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remarkable abuses and misrepresentations of it. And in the next discourse endeavours to remove all false apprehensions, which some people may entertain, when they approach the communion-table.

There are some observations in the following extract, which place the character of our Saviour in a very just and striking light.

‘ It is hardly possible to conceive any thing more concise, plain, and intelligible than the several accounts of this institution given by the evangelists. They say, that just before our Saviour’s sufferings, he rendered his last supper with his beloved disciples one of the most moving scenes that can well be imagined. He had often given them hints by which they might understand that his end would be tragical, and would come upon him early. We have reason to think, however, they did not thoroughly understand him till the very night in which he was betrayed. Nothing can be more amiable and more affecting, than his *manner* of taking leave, as it were, of his disciples, and *gently opening* to them a *view* which, he knew, they had not fortitude *at once* to contemplate. The calmness with which he broke the bread, and took the wine, and the *tenderness* with which he desires to be remembered by his disciples, by those emblems of the cruelest effects of inhumanity that ever beset innocence and virtue: the temper with which he speaks of a villain who was before his face, who had agreed to betray him by the vilest dissimulation, and in the meanest manner: and the candor with which he hints to his disciples the weakness they would discover, when they saw him in distress; a weakness which, in similar cases, is seldom pardoned by the sufferer: in short, there appears through the whole a strain of benevolence and generosity as well as wisdom and knowledge of human nature, which beggars all description, and sets our Saviour’s character and conduct in a light, which must engage the esteem and admiration of every virtuous mind.

‘ I may seem to have exceeded my design, and to have been insensibly led beyond my subject, which was only to give a simple idea of the Lord’s supper. Indeed that idea is *fully* conveyed by the words *do this in remembrance of me*: but it may appear, in some parts of this discourse, that the general observations made on our Saviour’s *disposition* and *behaviour* on this extraordinary occasion will be useful, in clearing a plain subject of the many absurdities with which it has been obscured.

‘ All that can be truly said of the *institution* of the Lord’s supper, is this, that our Saviour, at supper with his disciples, the night before he was betrayed, took some bread and brake it, and gave it to his disciples as an *emblem* of his body which was soon to be tortured by his enemies; that he took the cup in the same manner, and gave them some wine as *emblematical* of his blood, which was soon to be shed in a violent and cruel manner. As he knew the real characters of his disciples; that though they were ignorant, simple, and not the bravest in difficulties; yet that their integrity and goodness was very considerable, and their attachment to him, though formed at first by interested views, was become at last, that of the most genuine esteem, gratitude and admiration; he therefore, with the most amiable condescension, desires that his disciples would recal to mind the melancholy circumstances he was
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just entering into, by eating bread and drinking wine together in the manner he then directed them.

The subject of the eighth sermon is the difficulties of self-knowledge; or the unhappy effects which arise from a misapprehension of our own characters, habits, and dispositions. The substance of what the author has advanced on this head may be included in the following propositions.

I. In the methods we take to preserve the health and vigour of our bodies, where we are sincerely interested, and where experience soon furnishes us with materials for reflection, we generally act at random, and commit innumerable mistakes; we ruin our constitutions and destroy our lives, while we think we are improving or preserving them.

II. As moral beings, in our social capacities, we are unhappy from similar causes; and some of the best ends of public institutions and private connections are defeated by our secret faults.

III. In the relations of private life, the same causes produce the same effects. The tenderest and best affections of our hearts are made to give way to these secret faults. We harbour a humour, and indulge a passion; we are vain, or negligent, or reserved, or peevish; we estrange the hearts of our best friends; we lose all our valuable acquaintance, we complain of what we suffer, and do not consider that our own errors are the causes of our unhappiness.

IV. These errors and mistakes concerning ourselves have very bad effects on that part of our religion, which goes under the name of piety. They lead us to form unjust and irrational conceptions of the Divine nature, and make us look upon God, as a being, in some measure, like ourselves.

The tenth sermon is calculated to shew, that 'preaching Christ,' is preaching the religion of Christ, or the moral precepts of the gospel. If it be asked, what is then to become of the distinguishing and peculiar doctrines of Christianity? our author cavalierly replies,—

'I really cannot tell what is to become of them; and it is impossible I should care, because I know of no such doctrines. I look upon Christianity to be a system of morality, agreeing in every article with the religion of nature. . . . I am often at a loss to know, what people mean by any doctrines of it different from those of morality. I should have been entirely ignorant in this affair, if I had not mispent some part of my time (not a great deal indeed) in enquiring into the distinguishing tenets of the various sects of Christians. Here I found peculiar doctrines: Athanasius had one, Arius another, Socinus another, Luther another, Calvin another, Arminius another: but not one of these peculiar doctrines could I ever find in Christianity; and it seems to me, they might as well have pretended to derive them from the plain-
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est chapter of Solomon's Proverbs, or Seneca's Morals, as from the New Testament.

Here, we are persuaded, our author is too peremptory. There are many passages in the Scriptures, which he must inevitably interpret upon either the principles of Athanasius or Arius, Calvin or Arminius: how therefore can he fairly assert, that he never found any of their peculiar doctrines in the New Testament?

The eleventh sermon is an elucidation of these words of Solomon: 'It is better to go to the house of mourning, than to the house of feasting.' Eccl. viii. 2.—'In the one, says this writer, the senses only are gratified, and the appetites indulged; in the other, the heart is affected, its affections are raised, and its virtues exercised. In the one, we are only animals of a higher order, a finer taste, and more various pleasures; in the other we are men, who feel the powers of a rational and virtuous mind; our hearts are softened, and formed for the best duties of humanity.'

The subject of the twelfth sermon is religious superciliousness.—The following trait, in the character of the religious hypocrite, is a good stroke of satire.—'He pretends to uncommon piety; and to support that pretence in the exercises of public worship, he works up his countenance into uncommon ugliness, and groans in a tone of uncommon dissonance; while in secret and in the general conduct of his life, he gives no proof, that he even believes the existence of a supreme Being and a moral governor.'

In the next sermon, which treats of the inefficacy of preaching and all our religious advantages, the author has these just reflections. 'To worship Almighty God is the only important business under heaven, on which a man will go and sleep. . . . We need only have recourse to religious congregations to see the most perfect scene of heaviness and dulness: we feel ourselves as the poet describes Iris to have been, infected with drowsiness in the cave of sleep, even in the time she was delivering a message.

'Sunday is the day of convivial assignations, and almost every man is engaged in his party of pleasure. It would be more severe than religion requires, to speak against those little social migrations, which the leisure and cleanliness of the day give rise to, especially among the lower ranks of people. They are conducive to health, and they obstruct no duty of religion. But when all the hours of that day are dissipated; when it is a question with a man whether he shall go to church, or set to his bottle, or walk in his garden, or sleep in his chair, we are astonished at his folly, as well as provoked at his impiety. Who is this mighty man, and what are his pretensions? He lives by the goodness of that God, whom he affects to despise; all things about him are the effects of his bounty. The

man's employment is to collect these things for his own use, or to save the like trouble to others whom he trains in the art of dispersing them; and when he has run his course of a few years, he returns to the dust from whence he came. This may be a very important creature on some spots of this world; but if he looks up to heaven, he sees his insignificance, and if he has the understanding and feelings of a man, he never thinks of God but with reverence, and every service that has a relation to that great Being impresses on him sentiments of humility. What shall we say therefore to those who slight his worship? They must either believe it is not the worship of God; or their ideas of him must be very unbecoming and unworthy.

In the fourteenth sermon, the author points out some of the principal causes of lying, and its mischievous consequences. In the fifteenth, he considers the happy death, and the future rewards of the true Christian. By way of contrast, he gives us a view of the situation of the wicked in their last moments. The following character of the hypocrite is drawn in just and lively colours.

The hypocrite, the sly and specious hypocrite, is now caught. If he has saved his reputation, imposed upon his acquaintance, and managed his conscience through life, all is over with him now. His most finished artifices, in which he found his greatest account, are now his greatest torments: and religion revenges the injury of borrowing her sacred name, and amiable appearance, in the only manner religion can revenge any thing, by denying her consolations, and shewing her wrongs. The unhappy wretch finds his conscience let loose, and like a fury tearing up his heart. She incessantly places before him the numberless instances of his insincerity and falsehood; she leads him in imagination to the house of God, and acts over all his religious grimaces; she mimics his wretched and sanctified cant before the world; makes him run over his works of darkness and all his underhand and secret practices: she tells him of every character he has blasted by sly innuendos, by back-biting, and scandal; of every man he has duped, cheated, and oppressed; of every unhappiness he has occasioned, and every heart he has broken: she makes him imagine himself haunted by the ghosts of his injured acquaintance, feigns their cries in his ears—In short, she makes him feel himself to be what he really is, an accomplished villain; impious, unjust, detestable, and fit for nothing but the discipline of the infernal spirits, who are hardly worse than himself.

The last sermon is an estimate of human life, calculated to shew, that we ought to suit all our views, desires, and actions to its different periods, and its natural uncertainty.

There is a freedom of sentiment in these discourses, which, the author * informs us, has brought upon him the imputation of infidelity. His accusers, we suppose, have been men of narrow minds, or ignorant old women, to whose taste and

* Mr. D. Williams, author of a Treatise on Education, mentioned in our Review for September, p. 210.

apprehensions many of his observations are certainly not adapted. Persons of superior discernment may read these two volumes with pleasure and advantage.

XVI. *The History of the Town and Port of Faversham, in the County of Kent.* By Edward Jacob, Esq. F. S. A. Illustrated with Copper Plates. 8vo. 5s. boards. White.

THIS account of Faversham appears to have been undertaken with every advantage on the side of the author, which could be requisite to render the execution of it complete. With a strong inclination to the study of antiquities, Mr. Jacob has not only carefully consulted the works of those who have written on this subject before him, but he has likewise been favoured with many communications supported by the best authority. We may therefore consider the facts he relates as perfectly authentic.

It is scarce necessary to inform the reader that Faversham is a sea-port town in the county of Kent, situated on a navigable branch of the Swale. He thinks it highly probable, from its vicinity to the continent, that it was a place of some importance before the invasion of the Romans. From this era, however, the reality of its existence is confirmed by collateral circumstances.

A Roman burying ground, says the author, hath been very lately found at Davington, adjoining to the high road, and near the northern bounds of the liberty of the town, which contained upwards of twenty urns, and some other vessels of various sizes, and coloured earths. To these may be added, several single urns dug up elsewhere in its environs, as well as some medals of the Roman emperors, from the reign of Vespasian to that of Gratian. A further proof, is the high situated Roman (perhaps exploratory) camp, on Jud's-hill, now the delightful seat of James Flint, esq. the deep ditch of which forms, at this time, the eastern fence of his garden; in a late clearing whereof was found a large brass medal of Marcus Aurelius. That this elevated situation, commanding a prospect of the sea, as well as the land, to Boughton hill, was occupied by the Romans, the new road cut through the hill, on the north of this house, amply confirms; many circular holes were found there, in which, besides a considerable quantity of fragments of earthen culinary vessels, and wood ashes, a brass medal of Vespasian, and a large quantity of oyster shells (so exactly like unto those recent ones in the present oyster grounds, as not to be distinguished therefrom by skilful judges) were deposited. These

united discoveries tend also to prove, that an oyster fishery was then established here, since no place in this neighbourhood can be found equally so convenient for those employed in it to inhabit, as this town.

In the year 811, under the Saxon government, we find that Faversham was called the King's Town; and the author mentions a few anecdotes which afford countenance to the opinion of its being a place of some note about that period. In the year 1147, king Stephen here founded an abbey, for the maintenance of an abbot and twelve monks, of the order of Cluniacs, taken from the monastery of Bermondsey in Southwark. It appears that the town of Faversham has obtained from different kings, since the time of Henry III. no less than seventeen charters, either granting the inhabitants new privileges, or confirming those they formerly enjoyed. At what precise period it became a member of the cinque ports, the author pretends not to determine; but he is of opinion that it must have happened soon after their establishment.

Mr. Jacob afterwards delivers an account of the remains of the abbey, the maison-dieu, the parochial church, guildhall, and a great variety of articles, which it would be tedious to enumerate. The most valuable part of this volume is the engravings, which are executed with great elegance.

We have observed it to be a general fault in those who treat of local subjects, that they often descend to such a minute detail of frivolous circumstances, as proves disgusting to readers not equally interested in the description: and it is incumbent upon us to acknowledge, that Mr. Jacob has given a great deal too much scope to this common propensity of antiquarians. If governed with more severe restriction, however, his industry might certainly afford entertainment to the public; and from the considerable expence of the plates with which this volume is embellished, we may conclude that his liberality, in honour of the town of Faversham, is not inferior to the zeal with which he seems to have prosecuted his researches.

XVII. *A Walk in and about the City of Canterbury, with many Observations not to be found in any Descriptions hitherto published.*
By William Gostling, M. A. 8vo. 3s. in boards. Baldwin.

THE remarks with which we concluded our Review of Mr. Jacob's account of Faversham, are not inapplicable to the production now before us, which contains, like the other, some subjects of too uninteresting a nature. Instead of a Walk,
had

had Mr. Gostling favoured us with an account of what is worthy of observation, within the compass of a moderate ride round Canterbury, his readers must have received much more entertainment. We are sorry, however, to find that his situation would not admit of so extensive a survey: at the same time, we congratulate him on being able to apply to himself this couplet,

“ My limbs, though they are lame, I find
Have put no fetters on my mind.”

Our agreeable ambulator gives the following account of the situation, antiquity, and names of Canterbury.

‘ Canterbury lies in latitude 51 deg. 17 min. N. longitude 1 degree and 15 min. E. from Greenwich observatory.

‘ It is seated in a pleasant valley about a mile wide, between hills of moderate height and easy ascent, with fine springs rising from them; besides which the river Stour runs through it, whose streams by often dividing and meeting again, water it the more plentifully, and forming islands of various sizes, in one of which the western part of our city stands, make the air good and the soil rich. Such a situation could hardly want inhabitants, while these parts had any inhabitants at all; nor was any spot more likely to unite numbers in forming a neighbourhood, or a city, than one so well prepared by nature for defence and situation.

‘ This perhaps is the most authentic voucher in favour of their opinion, who make it a city almost 900 years before the coming of our Saviour Christ.

‘ Tokens of this high antiquity are hardly to be found, unless Druids beads, and the antient brass weapons called Celts, which have been dug up hereabouts may be looked on as such; but of Roman remains we have abundance. For beside gates of their building, to be taken notice of in the Walk, other of their remains are discovered, by digging from time to time; as mosaic and other pavements, curious earthen ware and coins innumerable, some preserved in collections, others sold to the goldsmiths and braziers.

‘ It is highly probable, that the Romans at their first arrival in Britain, found Canterbury a place of consequence; they seem even to have formed a Latin name for it from the language of the inhabitants; the Durovernum of Antoninus's Itinerary, their Doro-bernia and other names of like sound, being naturally enough derived from the British Durwhern, signifying the swift stream which runs by and through it.

‘ Cantuaria (a name perhaps of later date) and Canterbury may as easily be derived from the English Saxon Cantwarabyrig, the city of the men of Kent.

‘ These names, and that of *Caer Kent*, the city of Kent, are the earliest we meet with; and if *Caer* or *Cair* signified a walled town, when ours was distinguished by that title, there is little room to doubt its being so before the arrival of the Romans in our island.

To the preceding quotation we shall subjoin his account of the castle.

‘ Though what we now call the castle, has no appearance of Roman antiquity, yet that the Romans had a castle here can hardly

310 Gossling's *Walk in and about the City of Canterbury.*

be doubted, if we consider that four of their *Castra Riparenſia* (as Mr. Somner calls their ſeveral forts on our coaſt) are within a few hours march of our city. *Dubris* [Dover] according to *Antoninus's Itinerary*, at fourteen of their miles about South Eaſt. *Portus Lemanos* [Lymne, or rather Stutfal caſtle] about South, at ſixteen. *Portus Ritupis* [Richborough] about Eaſt, at twelve, and *Regulbium* [Reculver] about North, called nine of our miles. And three of their military ways met here, where the chief of them (the Watling ſtreet) crosses the river Stour.

‘As this muſt have been the moſt convenient ſituation for the reſidence of the *Comes Littoris Saxonici*, the Count of the Saxon ſhore, whoſe particular buſineſs it was to fix gariſons upon the ſea coaſt in places convenient, and who had the command of 2200 foot and horſe for that purpoſe, as Mr. Camden ſays, reaſon itſelf will tell us, an officer of ſuch rank and conſequence, at ſuch a poſt, would have a fortified quarter for himſelf and his command, while the Romans kept their footing here; though it is not mentioned in the hiſtory of the Daniſh invaſions, between three and four hundred years after the Romans had left Britain. By that time their military diſcipline might have been forgot, and their caſtles run to ruin; if ours here was in no condition to reſiſt thoſe deſtroyers, there could be no occaſion to mention it, and in ſuch ſcenes of horror and military diſcretion, it is no wonder if hiſtory is imperfect, eſpecially in thoſe days of ignorance and barbarity.

‘The preſent building appears to have been the keep or donjon of a fortrefs within which it ſtood, and of which the bounds are ſtill diſcoverable, like that at the caſtles of Dover, Rochefter, and the white tower at London, and as it is built in much the ſame ſtyle with them, may be about the ſame age.

‘Mr. Somner’s opinion is, that it was built before the Conqueſt, becauſe *Dooms-day book* mentions the Conqueror’s having Canterbury caſtle by exchange, made with the archbiſhop and abbot of *St. Auguſtine’s*; ’tis plain therefore that Canterbury had a caſtle at his arrival, and that he got poſſeſſion of it, but whether this tower was or was not ſtanding at the time of his exchange, does not appear from what that record ſays, nor perhaps ſhall we find any better grounds on which to determine its antiquity, than the compariſon between this and others which moſt reſemble it: in one circumſtance (whether very particular I cannot ſay) it agrees with thoſe of Dover and Rochefter, in having a well from the top of the tower; this is ſeen from the weſt ſide, where the wall is ruinous.—That in the keep of Dover being in a dark corner was walled up many years ago, to prevent accidents. That at Rochefter is alſo ſtopped up at ſome depth, and ours choaked up with rubbiſh; whether there ever was ſuch a one at the white Tower of London perhaps cannot be known, but in one of the corners of that, is a very capacious ciftern kept filled from the Thames by the water-mill at *Traitors-bridge*.

As time will not permit us to attend our companion to the end of the Walk, we ſhall only obſerve, that he deſcribes a multiplicity of objects, and that the volume may prove an uſeful guide to thoſe who viſit Canterbury and its environs.

Before we conclude this article, we beg leave to offer a few hints to the conſideration of ſuch as may hereafter favour the public with any work of this kind. The firſt and principal ob-
ject

jest of such a writer ought to be historical information, and whatever may cast new light on the manners or customs of ancient times. While his attention is fixed chiefly on these great ends, he may, if he pleases, enliven his narrative with the recital of a legendary story, provided that he mentions it as such; but he is by no means to substitute opinion for facts, and confound reality with fable. From the moment a person resolves to write upon any subject of antiquity, he is apt to consider every circumstance that relates to it as of greater importance than it appears in the eyes of others. The consequence of which prepossession is, that he never fails to become impertinently diffusive, without once reflecting, that though himself may take pleasure in his own minute details, they will undoubtedly offend the generality of disinterested readers. Above all, nothing is more intolerable, nor at present, we are sorry to observe, more common, than to pester us with a tedious, barren catalogue of obscure names, which can have no other claim to our notice, than that they are copied from some venerable musty record, and that the persons to whom they pertained have long since been numbered with the dead. In short, the writer, whose duty we are describing, ought to keep perpetually in his view the instruction or entertainment of his readers: he ought to separate the rubbish from the more valuable materials he collects, and not oblige us to rake, if we may be permitted to use the expression, through the literary dust of antiquity.

FOREIGN ARTICLES.

XVIII. *A General Theory of the Polite Arts, delivered in single Articles, and digested according to the Alphabetical Order of their technical Terms.* By John George Sulzer, Fellow of the Royal Academy of Sciences at Berlin. Vol. I. A.—I. 4to. Leipzig. German. (Continued from page 68.)

IN our first extract from this excellent work, we mentioned the design of its author, and gave a specimen of its execution, in two miscellaneous articles. We shall now recommend the following reflexions, whose importance, necessity, and justness, are self-evident, to the attention of writers and readers, of artists and of connoisseurs.

Thoughts; generally speaking, every idea sufficiently distinct to be conveyed by signs. When speaking with a particular reference to the belles lettres and polite arts, we mean by *thoughts* the ideas which the artist attempts to raise by his performance, in contradistinction to the manner in which they are raised or expressed. In works of art, *thoughts* are what remains of a performance when stripped of

its embellishments. Thus a poet's *thoughts* are what remains of his poem independently of the versification, and of some ideas merely serving for its decoration and improvement.

* *Thoughts*, therefore, are the materials prepared and applied by art to its purpose. The dress in which they appear, or the form into which they are moulded by the artist, is merely accidental; consequently they are the first object of attention in every work of art; the spirit, the soul of a performance, which, if its *thoughts* are indifferent, is but of little value, and may be compared to a palace of ice raised in the most regular form of a habitable structure, but, from the nature of its materials, totally useless.

* In every genuine work of art, therefore, solid sense, and according to its nature, interesting *thoughts*, are the first and most essential requisite; and Horace's advice to authors, *Scribendi sones est sapere*, is alike applicable to every art. Now, as *thoughts* are the fruits of reason, the principal and essential qualifications of an artist are good sense and discernment; since, if destitute of these, he could present us only with specious and unsubstantial forms; *pulchra facies cerebrum non habens*.

* And this notion of art, every artist ought to keep incessantly before his eyes, in order by a serious attention to the most important truths of philosophy, and an accurate survey of life and manners, to gain a sufficient stock of *thoughts*. He who is incapable of raising interesting *thoughts* in his mind, has no materials on which to employ art. For whatever is unworthy our notice but for the embellishments of language bestowed on it by the author, can never deserve the labour of decoration. Who but an idiot would be at the expence of getting a common or useless vessel set in gold.

* In a true artist, ingenuity and a fine taste must be combined with judgment and sound sense; but for these, he would be but a mere buffoon. It is only a grand and a solid manner of thinking, joined to the talents of taste, that constitutes the great artist. Were it not for the great sense, and important thoughts which Homer, as a spectator and judge of mankind, has accumulated and displayed in his immortal lays, even he, with all his poetical fire, with all the harmony of his numbers, and all his finished pictures, would never have become the favourite poet of the ancients.

* By the same principles we must also judge of works of art, if we would not mistake sports of wit and fancy for important works. A real connoisseur will never suffer himself to be dazzled by the mere effects of art. He first strips her work of its dress, in order to examine the naked *thoughts*, and judge of their truth and importance; and if in this survey he finds nothing great or interesting, he degrades the work to the class of amusing trifles.

Thus, to examine every *thought* independent of the ornaments of expression, ought to be our first maxim in judging of the productions of art. Without attending to this, an artist can never form an adequate judgment of any work: he is dazzled by mere decorations; and, like Ixion, fancies he is embracing Juno, when it is only a phantom. By an external splendor, even great artists are sometimes seduced to over-rate the real value of a *thought*. Has not even Virgil himself, by the splendor of expression, been precluded from perceiving the falsehood of the *thought* in the Sybil's caution to Æneas on his venturing on a journey to the infernal regions.

Tros Anchisiades, facilis descensus Averni,
Noctes atque dies pater atri janua Ditis:
Sed revocare gradum superasque evadere ad auras,
Hoc opus, hic labor est.

* The whole *thought*, as here applied, is erroneous. By the *facilis descensus Averni*, &c. death is meant: but Æneas wants to descend alive; and then both the descent and the ascent are equally easy or difficult. It is only after having stripped a performance of its dress, that we can fairly judge of the merit of the *thoughts*.

* While, therefore, you are contemplating an historical picture, try to forget that it is a picture: forget the painter whose magic art has by lights and shades created bodies where there are none. Fancy to yourself that you are actually looking at men, and then attend to their actions. Observe whether they are interesting; whether the persons express thoughts and sentiments in their faces, attitudes, and motions; whether you may understand the language of their airs and gestures, and whether they tell you something remarkable. If you find it not worth your while to attend to the persons thus realised by your fancy, the painter has *thought* to little purpose.

* Whilst listening to a musical performance, try to forget that you are hearing sounds of an inanimate instrument, produced only by great and habitual dexterity of lips or fingers. Fancy to yourself that you hear a man speaking some unknown language, and observe whether his sounds express some sentiments; whether they denote tranquility or disturbance of mind, soft or violent, joyful or grievous affections; whether they express any character of the speaker; and whether the dialect be noble or mean. If you cannot discover any of these requisites, then pity the virtuoso for having left so much ingenuity destitute of *thought*.

* In the same manner we must also judge of poems, especially of the lyric kind. That ode is valuable, which, when deprived of its poetical dress, still affords pleasing thoughts or images to the mind. Its real merit may best be discovered by transposing it into simple prose, and depriving it of its poetical colouring. If nothing remains that a man of sense and reflexion would approve, the ode with the most charming harmony and the most splendid colouring, is but a fine dress hung round a man of straw. How greatly then are those mistaken, who consider an exuberant fancy and a delicate ear as sufficient qualifications for a lyric poet!

* It is only after having examined the *thoughts* of a performance in their unadorned state, that we can pronounce whether the attire in which they have been dressed by art, fits and becomes them well or ill. A *thought* whose value and merit cannot be estimated but from its dress, is, in effect, as futile and insignificant as a man who affects to display his merit by external pomp.

[To be continued.]

FOREIGN LITERARY INTELLIGENCE.

19. *Schriften der Leipziger Oekonomischen Societät: or, Memoirs of the Oeconomical Society at Leipzig. Vol. I. (with cuts.) 8vo. Dresden. (German.)*

THIS society, which has been instituted under the patronage of the elector of Saxony, intends to publish not only such experiments as have been actually made, but those also that have miscarried, by way of caution to their readers. The first volume consists of eleven memoirs on various subjects, and seems to promise very considerable improvements in the several branches of oeconomy.

20. *Kleine Nachrichten, Vermischte Sachen. An das Lief- und Esthländische Publikum. Short Advises, and Miscellanies, addressed to the Public in Livonia, and Esthonia. 8vo. Riga. (German.)*

A collection of a variety of proposals, schemes, &c. of very different kinds and merit: most of them confined to the provinces of Livonia and Esthonia, and many rendered difficult or impracticable by the present circumstances and situation of those countries.

21. *Briefe der Frau Louise Adelgunde Victorie Gottsched. geborne Kulmeus. Epistolary Correspondence of Mrs. L. A. V. Gottsched, &c. 3 vols. 8vo. Dresden. (German.)*

The author of this correspondence ought always to be remembered with gratitude by the people of Germany; since she has, with professor Gottsched, her husband, for many years laboured with assiduity and success to improve the taste and language of that country. The present collection of her letters was published by one of her friends, Madam de Runkel; they were written in the interval between 1730 and 1762, and contain evident proofs of her having faithfully acquitted herself of the several duties of a daughter, a wife, a friend, a philosopher, and a Christian.

22. *Ælurias, Epos Jocosum. In Latinum vertit Benedict. Chrif. Avenarius. 8vo. Brunswigæ.*

The German original of this poem was written by Mr. Zachariæ, and has been deservedly applauded. This Latin version by Mr. Avenarius appears to be faithful and elegant, and is accompanied by the translation of some excellent fables, originally composed by Mess. Gellert, Lessing, Lichtwehrl, and Hagedorn.

23. *Briefe über das Moenchswesen, von einem Catholischen Pfarrer an einen Freund. Letters on Monachism, written by a Roman Catholic Priest to his Friend. 8vo. (German.)*

From the very intimate and minute acquaintance with the state of the Catholic convents, schools, churches and liturgy, discernible in these Letters, they appear to have been actually written by a respectable member of that community. They are replete with good sense, and excellent remarks.

24. *Die beste Anwendung der Abendsunden des Menschlichen Lebens. Neue vermehrte Auflage. The best Use of the Evening Hours of Human Life. 8vo. Leipzig. (German.)*

Containing, 1. A Review of past Life. 2. Meditations on the great Guilt of a Life spent in criminal Pursuits. 3. On the Possibility of rescuing a Sinner from Perdition. 4. On the Happy Im-

Improvement made by Conversion. 5. On the Resemblance of the Death of the Faithful to that of Christ. 6. Prospects into Eternity.

The author of these Meditations appears to have been actuated by a commendable zeal for the propagation of practical Christianity. But his diction is sometimes too florid to suit either the solemn importance of his subjects, or the taste and gravity of old age.

25. *Fables & Contes de M. Gellert. Première Partie. 8vo. Francfort sur le Mein.*

A weak attempt at a poetical version of excellent originals, that falls below mediocrity, and indeed below the notice of criticism.

26. *Der Leitungen des Hoechsten nach seinem Rath auf den Reisen durch Europa, Asia, and Africa, Erster Theil. Aus eigener Erfahrung beschrieben, und auf vieles Verlangen dem Druck übergeben von M. Stephanus Schultz, &c. or, Providential Directions on Travels through Europe, Asia, and Africa, Part I. drawn up from his own Experience, and at the Desire of many published by Stephen Schultz, M. A. 8vo. Halle. (German.)*

This reverend traveller, sent out as a missionary for converting Jews to Christianity, has roamed over a very considerable part of the world for twenty years. After his return he was by many earnest entreaties prevailed upon to publish an account of his observations, and adventures; and accordingly he has, in this first volume, which has been succeeded by three or four more, presented his readers with a very minute detail of his earliest life, and the relation of his travels through Courland, Samogitia, Prussia, Germany, Swisserland, Denmark, Sweden, and Russia.

During his progress through so many countries, and for so long a period, his observations appear to have been scanty, and his labours, as to the main purpose of his mission, generally fruitless.

27. *L'Homme juste à la Cour, ou Mémoires du C. de R. 2 Parties. 12mo. Paris.*

A French translation of an antiquated German novel.

28. *Die tugendhafte und redliche Frau am Hofe, in der Geschichte der Henrietta von Rivera; or, the virtuous and honest Woman at Court, instanced in the History of H. de Rivera. 2 vols. 8vo. Francfort and Leipzig. (German.)*

An indifferent imitation of an original, which itself rises not above mediocrity.

29. *D. Daniel Heinr. Arnoldt's Kurzgefasste Kirchengeschichte des Koenigreichs Preussen; or, Arnoldt's Abstract of the Ecclesiastical History of the Kingdom of Prussia. 8vo. Koenigsberg. (German.)*

A complete, well-digested, and well-written work. The account of the manners of the ancient Prussians, and their religion, in particular, is exceedingly curious.

30. *Briefe eines Bayern an seinen Freund über die Macht der Kirche und des Pabstes; or, Letters of a Bavarian to a Friend, on the Power of the Church and the Pope. 8vo. (German.)*

This Bavarian Catholic maintains several positions, which in former ages would have been thought bold, dangerous, and heretical

retical, but are now thought so no more: for instance, that the pope is only the primate of the Catholic church: a narrow compass, to which it is indeed probable the holy father will ere long be reduced by his refractory sons, who are, at length, come of age.

MONTHLY CATALOGUE. P O L I T I C A L.

31. *Considerations on the Measures carrying on with Respect to the British Colonies in North America.* 8vo. 1s. 6d. Baldwin.

WHEN an author writes with temper and candid reasoning on a subject generally so warmly agitated as our present dispute with America, he is entitled to particular attention; and such, we ingenuously acknowledge, is the character of these *Considerations*. As it would be tedious to mention the various arguments which are here either refuted or enforced, we shall only observe, that the important controversy in question is argued in the clearest and most impartial manner; that no circumstance is omitted which ought to affect the determination of this grand political subject; and that the production highly merits the perusal of every member of the British legislature.

32. *Vox Populi, or Old England's Glory or Destruction, in 1774.* 8vo. 1s. Parker.

These hints consist of twenty in number, each of which is accompanied with a comment. That our readers may be enabled to form a judgment of their importance, we shall specify a few of them. The first is, 'A very extraordinary earnestness to be chosen, is no good sign in a candidate. 2. Letters of recommendation should by no means have an effect upon elections. 3. Non-attendance in former parliaments should always be a bar against the choice of men who have been guilty of such shameful and scandalous behaviour.' To this *choice* collection of hints, is added nearly the same number of political rules, addressed to his majesty, and distinguished by the same *sagacity* as the former.

D I V I N I T Y.

33. *The Popular Concern in the Choice of Representatives. A Sermon delivered at the Meeting-House near the Maze-Pond, Southwark; and likewise in the Evening at Monkwell-Street-Lecture, on the Lord's-Day, October 9, 1774.* By Benjamin Wallin, A. M. 8vo. 6d. Buckland,

The text is this passage in the first chapter of Isaiah: "I will restore thy judges as at the first," &c. In discoursing on this subject the author shews us, that civil magistrates and counsellors are essential to the existence of a people; that in the beginning of a state her great men are, for the most part, wise and good; that the counsellors of a nation may in time be corrupt, and prove unjust and cruel; that the opportunity of the wicked to ascend into power, must be owing to the degeneracy of the populace; that while evil counsellors have the sway, a
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sinful nation or city cannot recover its purity and character; that a restoration of discreet, faithful judges and senators is alone from the most high; and that this blessing is not to be expected, till, by some means, a national repentance and reformation are procured. In the conclusion he briefly points out the duty of a people, who have, or think they have, cause to complain of any measures taken by their senators.—A pious, well-intended discourse.

34. *A Sermon preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, at their Anniversary Meeting in the Parish Church of St. Mary-le-Bow, on Friday, Feb. 19, 1773, by the Right Rev. Jonathan Shipley, Bishop of St. Asaph. 4to. 1s. Whiston.*

This discourse was published in 1773; but our review of it was at that time accidentally omitted. At present a long account of it may be thought superfluous: we shall therefore only express our concurrence with the approbation of the public, by observing, that it contains many excellent reflections on the civil and religious state of our American colonies, calculated to promote unanimity and concord between them and the mother country.

35. *The Scripture Doctrine of the Trinity justified: In a Discourse preached in the Cathedral Church of St. Paul, London, June 2, 1774, at the Lecture founded by the late worthy Lady Moyer; with occasional Remarks on the Preacher's first Sermon in Essex-house, Essex-street, April 17, 1774. No Publisher's Name.*

St. Paul in his Epistle to Timothy observes, "that the servant of the Lord must be gentle unto all men, in meekness instructing those, that oppose themselves." How well the author of this discourse supports this amiable character, our readers will be enabled to judge by the following passages in his Discourse.

"The conscientious preacher in Essex-Street has undertaken to lead the band [of Anti-trinitarians] whose publicly declared scheme is, to break down all the fences of orthodox and catholic communion.—

"Trampling upon the religion, which he has once solemnly sworn to defend, he has thought proper to set up a brazen serpent of his own.—

"Endeavouring to draw the good people from their national church, the proper place of worship, to hear his vain babbling in an unconsecrated auction-room: no improper place, I own, for such business. Some one will be apt to think, that the conscientious resignation of his living was nothing more than a concerted plan, in this age of spiritual Quixotism, to make sale of the word of God, that would turn to better account; so that, as he concludes his sermon, he might make his boast (like Leo X.) in Jesus Christ —

"No, says he, we shall in vain search the New Testament for fundamental points of faith. But where else must we search for

for them? in *his* wares and trumpery? Alas! his stock is so small, that in his whole budget he has but one lot to offer you, but one fundamental point, necessary indeed for every Christian to believe, viz. that Jesus is the Christ.—

A short note is the only thing throughout the whole, that bears the face of an argument, the rest being only a whip-syllabub of love and charity, to make his poison go down the smoother.—

‘ Here I shall leave the preacher—wishing that the rest of our modern gospel-mongers, or gospel-menders, without sufficient learning and proper authority, whether in a tavern, or out of a tavern, divines, physicians, or lawyers, would take the apostles advice, “ Study to be quiet, and mind their own business.”

Note. ‘ I intended, by way of Appendix to this Discourse, to have run over the preacher’s Apology: and, to every objection he hath made to the catholic faith, to have pointed out, by way of reference only, such complete answers as have been already given to the said objections; but being very busy at present upon a work of another kind, must defer it to some other opportunity; unless he should sink, as I suppose he will soon, like other meteors of this kind, into insignificance and contempt.’

The learned preacher of Lady Moyer’s Lecture had no occasion to inform us, that he was *very busy* upon another work, when he composed this discourse: it is, in every sense of the word, a *hasty* composition.

36. *Virtue in humble Life, containing Reflections on the reciprocal Duties of the Wealthy and Indigent, the Master and the Servant: Thoughts on the various Situation, Passions, Prejudices, and Virtues of Mankind, drawn from real Characters: Fables applicable to the Subjects: Anecdotes of the Living and the Dead, the Result of long Experience and Observation. In a Dialogue between a Father and his Daughter in rural Scenes. A Manual of Devotion, comprehending Extracts from eminent Poets. By Jonas Hanway, Esq. In Two Vols. 8vo. 12s. in boards. Doddsley.*

The first volume consists of Twenty Dialogues, On the Design of Religion, On Prayer, On Keeping the Sabbath, On the Celebration of the Lord’s Supper, On a Country Life, On Superstition, On the Methodists, On Death and Immortality, On the Death of several Persons of different Characters, On the various Duties of Servants, On the Dissipation and Amusements of the Town, and an infinite Variety of other important Subjects. The Second Volume consists of Fourteen Dialogues on similar topics; with a Manual of Devotion, containing Prayers on several Occasions, Hymns, and Extracts from the Scriptures.

The whole forms a system of morality and religion, adapted to the capacities of ordinary readers. If any one should object to the size of these volumes, the author replies, ‘ that he intended this book to be as a library to those, who possess but few other books.’ In these dialogues, there is that unaffected simplicity, that sober piety, that candour and philanthropy,

thropy, which distinguish most of the former productions of this benevolent writer.

P O E T R Y.

37. *England's Tears: a Poem. Inscribed to Britannia. To which is added, Advice to the Voters of Great Britain at the approaching General Election.* 4to. 1s. 6d. Kearsly.

We meet here with nearly the same sentiments respecting the critical situation of civil and religious liberty in this island, and the patriotism necessary to be exerted at the general election, as have already been urged in the Address to Protestant Dissenters, mentioned in our last Review*. After such zealous endeavours, both in prose and verse, to rouse the voters in these kingdoms to a sense and discharge of their duty, may we not hope, that the "Tears" will soon be wiped from "England's" eyes, and that those who have so long foreboded her impending destruction, will yet, with triumphant hearts, join in the chorus

"Rule Britannia," &c.

D R A M A T I C.

38. *A new Musical Interlude, called the Election, as it is performed at the Theatre Royal in Drury-Lane.* 8vo. 6d. Griffin.

As this is acknowledged to be a hasty production, and is founded on a subject of a temporary nature, it may be entitled to particular indulgence. If it cannot afford much entertainment, the author has at least represented the conduct of an English voter in a favourable light.

M I S C E L L A N E O U S.

39. *An Answer to the Queries, contained in a Letter to Dr. Shebbeare, Printed in the Public Ledger, August 10. Together with Animadversions on Two Speeches in Defence of the Printers of a Paper, subscribed a South Briton.* By J. Shebbeare, M. D. 8vo. 2s. 6d. Hooper.

This pamphlet is founded upon a subject of a private and personal nature, but being written with that warmth and vivacity for which the author is distinguished, we may venture to affirm, that it will be read with pleasure by those who are wholly uninterested in the dispute. Dr. Shebbeare repels the accusations of his antagonists with argument, pleasantry, and keen sarcasm. He declares that he will never more pay any regard to what is written against him; but will prosecute those who are concerned in illegally traducing his character before the public, in the courts of judicature.

40. *A Letter to Dr. William Hunter, Physician Extraordinary to the Queen, occasioned by the Death of the late Lady Holland.* By William Rowley, M. D. 8vo. 6d. Newbery.

The author expostulates with Dr. Hunter, in a severe, but we cannot say indecent manner, for preventing his being employed in the case of the late lady Holland.

* See Crit. Rev. vol. xxxviii, p. 232.

41. *The Present Truth: A Display of the Secession-Testimony; in the three Periods of the Rise, State, and Maintenance of that Testimony. In Two Vols. 8vo. 15s. unbound. Dilly.*

The General Assembly of the Church of Scotland, in May 1731, had an overture before them, 'concerning the method of planting vacant churches:' a kind of supplement to the law of patronage; being proposed as a rule for the settlement of congregations, where patrons should neglect, or be pleased to wave the exercise of their right. According to this overture, ministers were not to be chosen by congregations; but were to be imposed upon them by the majority in a conjunct meeting of heritors and elders; and all heritors were to be admitted as voters in that meeting, under the simple qualification of being Protestants. This overture the Assembly transmitted to the several presbyteries, that they might return their opinion to the next Assembly, whether it should be a standing act; and they enjoined the presbyteries to observe it in the mean time. At the next Assembly in May 1732, several remonstrances were made against the aforesaid overture. But the Assembly refused to hear these representations, and turned the overture into a standing act; refusing to restrict the vote of heritors to such as had a residence within the parish, or to such as were of the communion of the church of Scotland; refusing also to take any notice, in their records, first of a *dissent* from this act, and then of a *protest* against it, by several ministers and elders, members of the assembly.

These proceedings occasioned a secession of those ministers, who, among other complaints, alleged, that the prevailing party in the established church were breaking down their beautiful presbyterian constitution; that they were pursuing such measures, as did actually corrupt, or had the most direct tendency to corrupt the doctrine contained in their excellent confession of faith; that sinful and unwarrantable terms of ministerial communion were imposed, &c.

The volumes now before us contain a collection of representations, testimonies, acts, declarations, &c. published by the Seceders upon that occasion.

42. *Letters containing a Plan of Education for Rural Academies. 8vo. 2s. sewed. Murray.*

In these letters the author delivers his thoughts concerning a proper plan of education for young gentlemen, from the seventh to the seventeenth or eighteenth year of their age; concerning female education, and parochial schools.—He is an advocate for rural academies; because he thinks, 'that whatever is essential to the character of a good man and a good citizen, may be taught in the country, without exposing the youth to manifold dangers, inseparable from a city education.'

There is good sense, but nothing remarkably striking in this work. It seems to be the production of some ingenious writer in Scotland; and some parts of it are more particularly calculated for that country, than for England.

